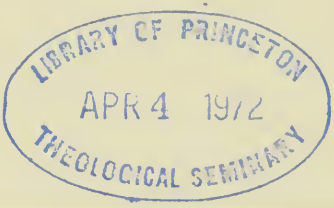

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World's Sunday School
Convention 1898 :
The World's third sunday
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THE

WORLD'S THIRD

SUNDAY SCHOOL CONVENTION

HELD IN

LONDON

JULY 11TH TO 16TH. 1898.

AMERICAN EDITION

With Proceedings of Preliminary Meetings on Board the Steamship Catalonia.

PUBLISHED FOR THE
INTERNATIONAL EXECUTIVE COMMITTEE
— BY —
W. B. JACOBS,
132 La Salle St., Chicago.

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PREFACE.

The "World's Third Sunday-school Convention," long anticipated and laboriously prepared for, has come and gone; and its delightful but transient experiences and associations have quickly passed into the sphere of history and tradition.

To assist, on the one hand, those who were privileged to attend the Sessions of the Convention, in recalling the ideas and impressions then gained: and, on the other, to supply a faithful, though necessarily imperfect, portraiture of those great gatherings to the larger Sunday-school world without, the present Report is issued. In reference thereto, it is right to state that, while the various papers read have been printed directly from the MSS. of their respective authors, for the oral addresses the compositor has had to depend almost entirely on the reporters' notes —it is hoped with no serious sacrifice of accuracy.

A "World's Convention" in the interest of Sunday-schools is no longer a novelty. Otherwise it might seem a fact worthy of note, that a multitude of gratuitous religious teachers, many of them engaged in secular pursuits, should voluntarily undertake long journeys from many different centres, not without perils (as the record of the past month painfully discloses), with the one object of conferring together on the position and prospects of their unobtrusive work, and the best methods of extending and improving it.

The contents of this volume will afford abundant evidence, not only of the far-reaching influence and almost unlimited adaptability of Sunday-school agency, but of its continual reaching forth to new scenes of effort and new developments of plan and method: each and all pointing toward one supreme object—the winning of the youth of all lands to Christian discipleship and Christian service. The outlook of the Convention just closed has been both hopeful and comprehensive, giving proof of vitality and progress in all directions. The spirit of fraternal union was dominant throughout, strengthening comradeships in the strife with ignorance and sin. The weary were refreshed and flagging energies were revived. And as like gatherings in the past have proved points of new departure in some special directions, so there is reason to believe that this also will be among the many benefits derived from the Convention of 1898. Such is the earnest hope and prayer of those under whose superintendence its meetings have been brought to a successful termination, affording new grounds for thankfulness and praise.

W. H. G.

56, Old Bailey, London.
August, 1898.

THE AMERICAN DELEGATION.

On the CATALONIA.

To charter a steamer, though it be neither the finest nor fastest, is the ideal way for a delegation to journey to a convention on a foreign shore. To *Mr. W. N. Hartshorn* is due the chief credit for this ideal arrangement with the *Catalonia* to take the American delegation to the World's Convention of 1898 at London, England.

Early on the evening of June 28th, 1898, Sunday-school workers from all parts of the American Continent were hurrying aboard the Cunard Liner *Catalonia* at East Boston, and soon all were located in their state rooms. Many arose early to witness the actual departure of the ship at five o'clock the next morning. Then for the first time did it become generally known that neither our leader, Mr. B. F. Jacobs, nor Mr. W. N. Hartshorn, nor any of the other vice-presidents and immediate helpers of Mr. Jacobs in the leadership, were to be with us on this voyage or in the World's Convention. There was great disappointment, and we soon found we were "at sea" in more than one sense.

The last good-bye was said, the last handkerchief was waved, soon the harbor pilot left on the pilot boat, taking with him our last letters and telegrams, dear America faded from view, and before long everybody was getting acquainted with everybody else in the good Sunday-school ship.

We soon found we were not without a real leader. Mr. A. B. McCrillis, of Rhode Island, the only member on board of the World's Executive Committee, called a meeting of those who had been appointed proxy members, and the American part of the Committee was promptly organized with A. B. McCrillis, Rhode Island, Chairman, and H. C. Groves, Florida, Secretary, with the following other members: Prof. H. M. Hamill, Illinois; John R. Pepper, Tennessee; C. D. Meigs, Indiana; H. S. Conant, Massachusetts; Rev. A. Lucas, New Brunswick; and W. J. Semelroth, Missouri. Members or proxy members of the International Executive Committee who were on board were asked to sit with the World's Committee, and E. K. Warren, of Michigan, and W. A. Newcombe, of Maine, responded and aided the Committee.

This Committee held daily sessions, appointed all the committees for departments of services and work on the ship, carefully considered all the points in the letter of suggestions from Mr. B. F. Jacobs, the Chairman of the World's Standing Executive Committee, and President of the previous World's Convention, took action so far as the American part of the Committee could act, and planned for systematic co-operation at London to accomplish the purposes of the Convention. The Committee on the *Catalonia* was an exceedingly busy one, and Chairman McCrillis made it an effective one. Chairman McCrillis, Prof. H. M. Hamill and W. J. Semelroth were delegated by the Committee to meet the London brethren in advance of the American delegation to complete the final arrangements for the convention and the program.

The Devotional Meetings.

The Devotional Committee consisted of Rev. Aquila Lucas, Chairman; Rev. Geo. O. Bachman, Secretary; Rev. Wm. Shaw, Fred. G. Estey, and Rev. C. H. Briggs, D. D.

Two services a day were held at first, at 10 a. m. and 8 p. m. When the other committees got to work, and the gospel meetings on the steerage deck were inaugurated, the evening service was discontinued. Estey & Co. loaned the organ, and Biglow & Main Company gave the delegates each a copy of the splendid book, "Church Hymns and Gospel Songs." Mr. G. Fred. Estey led, and made the singing exceedingly enjoyable. Mrs. Braker, Mrs. Semelroth, and Mr. Estey sang solos, and added much to the profit of the meetings.

The meetings were of strong spiritual tone, and were a blessing to all on board. The first night out, W. J. Semelroth being called upon to read the scripture lesson, read the scriptural greeting from our beloved leader Mr. B. F. Jacobs, and presented the copy of his latest photograph

which had been sent to the delegates, together with the Bothnia flag. Photograph and flag were afterwards suspended in the cabin. The scriptures sent by Mr. Jacobs were Phil. 4: 4-9; Col. 3: 12-17; and Eph. 3: 14-21. The leaders of the meetings were in turn, Rev. A. Lucas, Rev. M. L. Gray, H. S. Conant, Rev. G. H. Clark, C. D. Meigs, Rev. T. C. Carlton, W. J. Semelroth, Rev. S. T. Ford, Rev Wm. Pearce, Rev. S. J. Braker, Dr. J. Robertson, T. C. Ikehara, Rev. W. P. Landers, G. W. Hinckley, and Rev. R. B. Woodbridge. Mr. A. B. McCrillis led the farewell meeting on Saturday night before reaching Liverpool, and it was another praise service in which not half who so desired could speak out the praise in their hearts for a safe voyage.

On Sunday, July 3, Rev. A. M. Hubley read the regular service, and Rev. C. H. Briggs, D.D., of Missouri, preached a sermon of great interest and power from the text "Of the increase of His government there is no end." The Devotional Committee did splendid work.

The song services and Gospel meetings on the steerage deck were under the direction of Mr. C. D. Meigs with a different speaker each evening. They were blessed in that several were brought under conviction, one backslider was reclaimed, and a widow returning to Ireland was converted. The speakers were A. D. Craig, Rev. J. S. Braker, Rev. A. Lucas, C. D. Meigs, Rev. A. M. Hubley, Rev. C. H. Briggs, D.D., Rev. E. W. Mullens, Rev. L. B. Maxwell, C. H. Lanham, and Rev. T. C. Carlton.

Sunday-school Work.

The Committee on Sunday-school Work on the *Catalonia* consisted of H. S. Conant, Chairman; Mrs. Mary F. Bryner, Mrs. J. W. Barnes, Rev. J. B. Baker, Rev. W. C. Goucher, C. D. Meigs, and T. C. Ikehara. This Committee arranged several very profitable meetings. The first day was an Open Parliament, another day Normal Work, another House-to-House Visitation and Home Department, and still another, the Teachers' Meeting; and the last, Graded Schools and Sunday-school Missionary Work. The meeting given to the Teachers' Meeting was gotten up by Mrs. J. W. Barnes, and that on Graded Schools by Mrs. Mary F. Bryner. Among the speakers during the week were Prof. H. M. Hamill, C. D. Meigs, H. S. Conant, Rev. Alex. Dight, Rev. A. Lucas, A. D. Craig, John R. Pepper, W. J. Semelroth, James Edmunds, Rev. W. C. Goucher, Mrs. Mary F. Bryner, Mrs. J. W. Barnes, Miss Bertha F. Vella, Miss M. Blaikie, Israel P. Black, G. Fred Estey, Rev. S. T. Ford, and Rev. W. A. Hadley. This indicates an array of talent that could not fail to make the week one of practical value to all the active Sunday-school workers.

The Primary Workers.

Sixteen Primary Unions and Association Primary Departments were represented in the conferences of Primary Workers held on board. Reports and suggestions were heard from all of them. Tuesday afternoon, "Ways of Working in Unions" were discussed, and many good points were made. The conference was continued Wednesday, with a discussion of union plans, preparatory to arranging a conference with the English Primary Workers. The third conference was one held with the Field Workers, Saturday morning, and the subjects of introducing union work and of organizing State Primary Departments made a most profitable meeting.

The Primary Workers of America were well represented on the *Catalonia*, as the following list of well-known workers indicate. They represent Unions or State and Provincial Primary departments. Miss E. A. Kingman, Brocton, Mass.; Miss A. L. Baker, Syracuse, N. Y.; Mrs. M. F. Bryner, Chicago, Ill.; Mrs. H. M. Hamill, Jacksonville, Ill.; Rev. A. Lucas, Sussex, N. B.; Mrs. J. W. Barnes, Newark, N. J.; Miss H. L. Shoemaker, Bridgetown, N. J.; Mrs. W. J. Semelroth, St. Louis, Mo.; Israel P. Black, Philadelphia, Pa.; Rev. Wm. Shaw, Ocala, Florida; Mrs. W. Pearce, Las Vegas, N. M.; W. B. Wilson, Providence, R. I.; Miss Bertha F. Vella, Boston, Mass.; Miss Maizie Blaikie, Lynn, Mass.; A. D. Mason, Memphis, Tenn.; Rev. Geo. O. Bachman, Nashville, Tenn.

A number of Primary Lesson-writers were in the company: Mr. Israel P. Black, of the "Westminster Teacher"; Miss Maizie Blaikie, of the "Universalist Helper"; and Mrs. W. J. Semelroth, Primary editor of "The International Evangel," St. Louis.

"Catalonia" Sunday-school.

On July 3rd, the *Catalonia* Sunday-school was organized on board, with J. R. Pepper, Superintendent; H. S. Conant, Assistant Superintendent; W. J. Semelroth, Secretary; C. D. Meigs, Treasurer; E. K.

Warren. Librarian; and G. Fred Estey, Chorister; and the following teachers: Prof. H. M. Hamill, Samuel Young, Alfred D. Mason, T. C. Ikehara, James Edmunds, J. B. Baker, Mrs. J. R. Sampson, Daniel Fiske, Mrs. J. A. Linville, Rev. Wm. Pearce, C. N. Bently, Miss Annie Gardner, Charles White, Mrs. J. W. Barnes, Miss Bertha F. Vella, and Mrs. Mary Foster Bryner. The last three, with Miss Vella leading, conducted the Primary department.

After the opening exercises, Hymns 324, 328 and 332, and prayers by Rev. Wm. Pearce and H. S. Conant, the teachers took charge of the classes for a few minutes, marked the class books, and were then called to order again by Superintendent Pepper. Professor H. M. Hamill then taught the lesson, giving an exhaustive analysis and comprehensive outline on the blackboard.

The class collections were taken up, and the Treasurer, C. D. Meigs, appealed for a subscription for Mr. Ikehara's work in Japan. The results are shown in the Treasurer's Report of $47.15 subscribed.

Report of the School Attendance:

Officers	5
Teachers	17
Intermediates	72
Primary	28
Total	122

Fourth of July.

The special Fourth of July Committee was composed of A. P. Williams, Chairman; A. D. Mason, Miss Carrie A. Bitting, Rev. Wm. Pearce, Miss Annie Gardner, Rev. J. S. Braker, and C. D. Meigs.

Captain Stevens decorated the *Catalonia* on the Fourth with about a half-hundred different kind of flags, and at night set off quite a lot of fireworks. During the day games were played and contests enjoyed. In the Potato Race, W. B. Wilson won. In the Ladies' Potato Race, Miss I. J. Milbury won. C. D. Meigs sewed the best buttonhole, and A. D. Mason the next best. James Edmunds made the longest "Hop, step and jump." In the Tug of War, Tennessee beat Indiana. A. D. Mason won in walking under the lowest bar, and Miss Mason and Miss Blaikie were a tie on walking under the bar. The Sailors Tug of War resulted in a tie, and the purse made for them was divided equally between the crews.

In the early afternoon, appropriate exercises were conducted, including scripture-reading and prayer. Hon. A. P. Williams, Prof. Hamill, Rev. A. M. Hubley, Rev. A. Lucas, and T. C. Ikehara delivered interesting addresses. Captain Stephens also spoke briefly. "My country 'tis of thee!" was sung by Master Erling Stockman, and afterwards also by the audience. "God Save the Queen," was sung as the flags were raised and entwined. Rev. Wm. Pearce read the scripture lesson, and Rev. E. W. Mullens offered prayer.

The following witty poem was written by Mr. C. D. Meigs, Editor of of "The Awakener," Indianapolis, and read by him.

Uncle Sam and His Mother

By CHARLES D. MEIGS, Indianapolis, Ind.
Editor of "The Awakener."

Some hundred and twenty years ago,
When "Uncle Sam" was a boy, you know,
He and his mother got into a muss,
That resulted in serious family fuss.

His mother had tried to make him pay
For her support in a liberal way;
And when he declared that it was not right
She concluded to spank him with all her might.

So she drew him across her spacious knee,
And applied her slipper so hard that he
Saw such stars and felt such stripes
As gave him a serious spell of the gripes.

But little Sam was a sturdy chap,
So he managed to slip from his mother's lap.
And, though black and blue from his mother's shoe,
He made up his mind just what he'd do—

He would sever his mother's apron-string,
And show the old lady this one thing:
That INDEPENDENCE was in his veins,
And similar stuff was in his brains.

His stern old mother was very sad,
And as a matter of fact, she was very mad,
It almost broke her dear old heart,
For her wayward son to act so smart.

She mourned the day he gave her the slip,
And showed that he had grown too big to whip,
But such seemed the case: and to tell the rest of it,
Would show she decided to make the best of it.

So she gave him a great big farm of his own
(Because she couldn't keep it), and let him alone:
Which was just what he wanted, and, 'twixt you and me,
It turned out that it suited him just to a T.

Well, time moved on, and on, and on,
And kept on moving just right along,
Then moved some more and kept on still,
A-moving along, as time always will.

Meantime, Uncle Sam was doing his best
On his great big farm far off to the West;
His fields were so fruitful, his crops were so great,
That it would take a smart man to exaggerate
The quantity, quality, value and taste
Of the produce he raised on that farm in the West.

While his flocks and his herds—well, permit me to state,
Are entirely too numerous to enumerate,
And to this truthful statement let us whisper another—
He's been shipping his surplus back to his mother!

Of course she pays for it well, as she should,
But she doesn't object, for she owns it tastes good;
And, if pressed for an answer, I think she'd admit
That it tastes all the better 'cause Sammy raised it.

And it's beginning to seem, if we draw it quite mild,
That old mother is feeling quite proud of her child,
And Sammy? Well Sammy is full to the brim,
And as proud of his mammy as she is of him.

And I have a notion as big as the ocean,
That the first thing you know, this mutual devotion
Will lead Uncle Sam and his venerable mother
To right out in public embrace one another!

For when, in the course of events, cruel Spain
Permitted some villain to blow up the *Maine*,
And trouble grew out of it, every one knows
The attitude Mammy took toward Sammy's foes.

And the very same slipper which once felt so bad
Is the identical slipper which now makes him glad;
For mother won't use it on Sammy again,
But, if occasion requires, she'll use it on Spain.

And so it all happens that you and that I
Are invited to celebrate Fourth of July
Aboard British vessel, amid British crew—
And the Captain will furnish the fireworks too!

And we have a flag raising, the two flags combined,
"Union Jack" and "Old Glory" together entwined.
O long may they wave in the breezes together,
In sunshine and shadow, in fair and foul weather,
And whenever, on land and on sea, they're unfurled—
May they preach the good gospel of peace to the world
And goodwill to all men.

The Social Committee.

The Social Committee consisted of Rev. S. T. Ford, Chairman, Dr. R. S. Stanley, H. M. Bruen, Miss Helen M. Humphrey, and Miss Mary

E. Schetky. This Committee interested quite a number in their department, and abundant entertainment was afforded the delegates. Among the special features were a spelling match, a mock trial, conundrum social, grand concert, and the "Catalonia Jubilee Singers" giving an evening of Southern songs and humor. Prof. Hamill, A. D. Mason, Miss Mason, C. H. Warren, Mr. Bruen, and Mrs Semelroth rendered valuable service in these entertainments. Miss I. J. Milbury and Miss Bertha I. Collins give fine recitations, and Rev. C. T. Bayliss an interesting reading. Mr. C. H. Warren gave two sleight-of-hand performances that entertained and mystified everybody. Among those who gave the grand concert were Mrs. H. W. Watjen, Mrs W. J. Semelroth, Miss Elizabeth Mason, and Mr. McCubbage. Dr. C. H. Spaulding, Rev. W. P. Landers, Rev. C. T. Bayliss, Miss Bertha I Collins, and Miss I. J. Milbury, gave fine readings and recitations. The "Catalonia Jubilee Singers" who gave the Southern songs and humor were Prof. Hamill, C. H. Warren, A. D. Mason, Mr. Bruen, W. B Wilson, Miss Elizabeth Mason, and Mrs. W. J. Semelroth. All felt indebted to these friends for the splendid entertainments they provided.

Another feature that was evidently enjoyed was the two editions of the "International Evangel," issued on shipboard by the editor at the request of the World's Executive Committee. There was much literary talent in the company of delegates and the numerous contributions made these manuscript editions quite spicy and interesting. They were read in the social meetings in the evening. Among the good things contributed was the following poem by Miss Shoemaker:

The Wail of the Woeful.

Dedicated to the Malcontents.

BY MISS HARRIET L. SHOEMAKER

My country, 'tis of thee,
Steaming along at sea,
For thee I sigh!
Land of the solid ground,
Land where no smells abound,
Land where no fog-horns sound,
For thee I die!

How can the cheerful smile?
How can they time beguile?
Would I were home!
What are their joys to me?
Steaming along at sea,
Woeful as I can be,
Why did I come?

Afire at Sea.

A thousand miles from land, and no other ship in sight! First a slight odor of something burning in the hold, then smoke begins to come up. The captain's whistle is sounded, that quickly summons the crew to duty as firemen. The response is instant; every man at his post. Some run the hose to the hold, as dense volumes of smoke pour out; and others begin at the pump, to send air down to the brave seamen who are lowered into the hold. The fight for life is begun. For five long hours there is an exhibition of bravery, of skill, of discipline, such as is seldom seen. The smoke grows more dense; the fire is gaining, and its source is not yet reached! These are moments of anxiety. All canvas and ropes are removed out of the way of the life-boats. All is silence except as the captain's orders are heard in rapid succession. The men are hurrying to and fro, but in perfect order; the discipline is superb. No one speaks, but all obey; skill and discipline are telling on the fire.

What of the passengers? They are Christians: they believe in God upon the waters the same as on the land. Quietly the word is passed about, "The ship is on fire!" Many quickly but noiselessly gather on the upper deck overlooking the struggle, out of which shall come life or death. How strange! Scarcely anyone speaks, nor does fear appear. It is faith triumphant. Trust, simple trust! Husbands and wives clasp hands tighter, fathers and mothers gather their loved ones close! Far down at the other end of the ship, husbands and friends are keeping close vigil over dear ones who are sleeping, fearing to waken and frighten them, yet ready to act if the crisis comes.

While the brave and yet uncertain struggle goes on down on the lower deck, from the brave company of God's own on the upper deck there is wafted out the soothing hymn, and then all is silent again that every order may be distinctly heard. For hours we watch. Soon there is hoisted up and overboard the first bale of burning cotton, and we know the fire is reached, and we trust in God and the faithful crew to extinguish it. Thus assured, again we sing "Praise God from whom all blessings flow," and follow it with thanksgiving to God, and three hearty cheers for the crew of the *Catalonia*.

Bale after bale of burning cotton comes up as we watch until it begins to be toward morning. The fire had already begun on the ship itself, but the compartment is flooded, the flames are put out, the smoke dies away, the whole cargo of cotton is hoisted and piled on deck. Then we go down below and see how narrow was our escape from going down at sea. Those in the flooded and smoked state rooms are taken out and made as comfortable as possible in other places, and just before dawn we lie down to try to rest a bit.

God is good. Thursday morning is at hand, and the hour of the morning prayer meeting is here. This time the cabin will not hold all who would attend and join in the praise and thanksgiving to God, for His care over us. About $300 are quickly contributed, and later distributed to the crew as a slight token of appreciation of their brave and skilful work that saved our lives. The day is beautiful, and full of praise; the good ship sails on and on; we are nearing the farther shore. Some day we shall perhaps know our Father's purpose in this experience. It, at least, brought all nearer to God. None who were there will ever forget the night of July 6. In the years to come the story will be told, and old men and old women then shall say, "I was there," and they will recall how the captain commended the passengers for their quiet behavior, that none of the crew were required to take care of fear-stricken persons, and so could all be kept at the fire.

Surely those who came on the *Catalonia* must feel a new sense of consecration to our Master, and, feeling that they have been "saved to serve," will ask as never before, "Lord, what wilt Thou have me to do?" Out of the fire cometh the pure gold.

Tribute to the Crew.

After the fire the feelings of the passengers found expression in the following paper, which was adopted and delivered to Captain Thomas Stephens, and a copy sent to the Cunard Steamship Company, and in the gift of the purse of about $300 to the crew of the *Catalonia*. The entire ship's company assembled on the aft decks, where the expression was read to Captain Stephens and he briefly responded. Then the entire ship's crew filed past the table, where Mrs. Hamill and Mrs. Bryner handed them tickets good for two dollars each, to be received from the purser, with whom the money was deposited. It was a scene long to be remembered as the sailors passed by and were cheered by the whole company. The paper is as follows:—

On board the *Catalonia*, July 7, 1898.

To Captain Thomas Stephens and the Officers and Crew of the steamship *Catalonia*.

Dear Sir and Gentlemen:—

The hearts of all the passengers of the steamship *Catalonia* are moved, in the profoundest gratitude, to tender to you, and to all the officers of your ship, and to all the crew under your command, the sincerest expression of their recognition of their deliverance from the peril of fire on the night of July sixth, eighteen hundred and ninety-eight. We know we owe more than we can tell or ever repay to the coolness, the fidelity and the valiant service of all. We would not fail to honor each to whom honor belongs. But you, sir, will always have the warmest place in our affection and in our remembrance, for your own assuring presence, your occasional words of confidence and your ceaseless recognition of your great and grave responsibility. We are sure you feel with us all that an invisible Hand was upon the helm of your gallant ship, which sailed so steadily on, and that we honor the presence of Him "who was known in storms to sail." A finer exhibition of skill and discipline could not have been witnessed, and we were all calm in the confidence your discipline inspired. This memorial is an expression all too feeble of the gratitude every lip would love to speak, and which every heart most tenderly feels.

A. B. McCRILLIS,
H. M. HAMILL,
C. H. SPAULDING,
J. R. PEPPER,
H. S. CONANT.

"Catalonia" Resolutions.

At the farewell meeting on the *Catalonia*, Mr. C. D. Meigs, Chairman, E. K. Warren, and H. C. Groves, as a Committee on Resolutions, reported the following, which was unanimously adopted:—

WHEREAS: Mr. W. N. Hartshorn, of Boston, chairman of the Transportation Committee, has, for more than a year, been devoting much time—and, for the past six months, has been almost incessant in his efforts—to make complete and satisfactory arrangements for this voyage to London, to the World's Third Sunday School Convention, even slighting his own business interests to such an extent as to prevent him from attending the Convention himself, therefore be it

Resolved: That the Executive Committee in particular and all the delegates in general acknowledge their obligation to Mr. Hartshorn, and with the appreciation of his untiring labor, hereby extend to him our sincerest thanks for all he has done so well, and keenly regret his inability to be present with us on board the *Catalonia.*

Resolved: That our thanks are due, and are hereby tendered to Messrs. Biglow and Main, publishers, for 200 copies of their new and most excellent Song Book "Church Hymns and Gospel Songs," kindly donated to the delegates, for use on board the *Catalonia.*

Resolved: That we tender our sincere thanks to the Estey Organ Company for the generous loan of a fine organ, for use on ship board, which added so much to the pleasure of the trip.

Resolved: That our thanks are also due, and are hereby tendered, to Messrs. W. A. Wilde & Co., of Boston and Chicago, for the generous donation of a number of good books for the pleasure and profit of the delegates

Resolved: That we extend a sincere vote of thanks to the Rev. Warren P. Landers for his very polite and courteous attention shown to all of us at all times during this voyage with reference to baggage, transportation, hotel and other accommodations.

Resolved: That our voyage has been a most delightful one, and that we are much indebted to the many persons who have served faithfully and well on all the various committees appointed to arrange for devotional and social meetings and entertainments. To all such persons we tender a sincere vote of thanks, and pray God's blessing upon them all.

News from Home.

Early on the morning of July 9th, we anchored off Queenstown and the boats came out for the mail. We had been ten days without any news from America, and great was the crush of the delegates to the side of the *Catalonia* to get a newspaper from the Queenstown boat. But before the newsboy could board our ship, a man called to us: "Cervera's fleet entirely captured and destroyed with the loss of but one American," and the scramble for copies of Queenstown papers can better be imagined than described. The two small lighters or mail steamers were named respectively "Ireland" and "America." One small party of delegates rode on the "Ireland" over to another steamship, the Lucania, and the remainder of the way into Queenstown on the "America."

The Liverpool Meetings.

As the *Catalonia* was late, the American delegates spent Sunday at Liverpool, and several of them spoke in two or three meetings. In a large mass meeting in the Y. M. C. A. hall, in the evening, Dr. Spaulding, T. C. Ikehara, C. D. Meigs, and Rev. L. B. Maxwell gave good addresses. Rev. A. Lucas, H. S. Conant, and Miss M. Blaikie spoke in the Men's Meeting in Great George Congregational Chapel, at the request of Pastor Nuttall. There were 1,500 men present. Rev. A. Lucas preached in the same place in the evening. All the meetings were well received and evidently enjoyed by the people of Liverpool.

Arrival at London.

The *Catalonia* was expected to reach Liverpool Saturday morning so the American delegation could reach London that day. But the ship did not reach Liverpool until early Sunday morning, so the Americans spent Sunday in Liverpool. Monday morning the train was taken on the London and Northwestern Railway, and the delegation reached London shortly before noon, July 11th, 1898. After getting located in various hotels the delegates hastened to the famous Sunday-school headquarters 56 Old Bailey, where they were registered and given programs and badges by Mr. J. E. Liddiard and his corps of obliging co-workers.

World's Third Sunday-school Convention.

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Monday Evening, July 11th.

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Opening of the Convention.

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9:20 A.M. Praise and Prayer—Roll Call of Delegates—Addresses of Welcome by The Most Noble Marquis of Northampton (President of the Sunday-school Union), Mr. Edward Towers (Chairman of the World's Convention Committee in London), and the Rev. John Clifford, M.A., LL.B., B.Sc., D.D.—Responses: For America, Rev. Dr. Spaulding (United States); the Hon. S. H. Blake (Canada); for Australasia, Mr. Stocks; for Europe, Professor Fetzer and Count Bernstorff (Germany); Pastor Truve (Sweden); for Asia, Bishop Thoburn (India); for Africa, Rev. W. H. Richards (Kimberley, South Africa)—Election of Officers and Appointment of Committees. . . . . pp. 20-48

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THE WORLD'S THIRD SUNDAY SCHOOL CONVENTION.

PRELIMINARY MEETINGS.

RECEPTION OF DELEGATES BY THE BRITISH AND FOREIGN BIBLE SOCIETY.

In the afternoon of Monday, July 11th, a reception was held by the Committee of the British and Foreign Bible Society at the Bible House, 146, Queen Victoria Street, London, E.C., at which upwards of 400 of the delegates were present. Light refreshments had been provided, and after partaking of these the delegates were conducted over the building through the warehouses, where were stored copies of the Bible in the many translations issued by the Society. The only printing done on the premises was also shown in operation; namely, the printing for the blind in raised type in Bell's system of various portions of the Scripture. In the Library were gathered together the Society's unique collection of the various printed versions of the Scriptures from the earliest date, as well as MS. copies of the Bible and palimpsests, which were inspected with the greatest interest. Another room was devoted to an exhibition of the 340 versions of the Scriptures, in as many languages and dialects, which are published by the Society.

A meeting was afterwards held in the Library. It had been announced that Lord Kinnaird would preside, but he was prevented from attending, and the chair was taken by Mr. Caleb R. Kemp, Chairman of Committees of the Bible Society.

The Rev. John Sharp read a portion of Holy Scripture from the 10th chapter of John, 14th verse, to the 21st verse. He then led the meeting in prayer.

The Chairman: Ladies and Gentlemen and Christian friends,—It is my pleasant duty this afternoon in the name of the Committee and friends of the British and Foreign Bible Society to give you the heartiest welcome possible to this house. May I venture to say also

to those who are here, we were expecting that the meeting this afternoon would have been presided over by a man whose name is well known in all parts of the world and identified with Christian work and with the well-being of his fellowmen. I mean Lord Kinnaird. I have to apologise for his Lordship. I have received a note from him, portions of which I will read. It says, "I am grieved to say my partner has just died, and as I have to attend the funeral on Monday I cannot, I fear, possibly get back for the reception. Will you please express to the delegates my great regret that I cannot be present to welcome them? I hope the Convention may be a season of blessing to all taking part in it. If I get back before the meeting is over I will come in. Yours very truly, KINNAIRD." The letter is addressed to the Rev. J. G. Watt.

It is a very interesting feature of the present day which the facilities for travelling promote that we can have on various subjects these world-wide conventions, but we can hardly imagine any event of more interest or of more sterling value to the peoples of the world than one in connection with Sunday schools. It is a sign of the times, these conventions, and it is a sign of our age that people are voluntarily interesting themselves in the welfare of the young and endeavouring to train them in rectitude of conduct and in scriptural knowledge, and altogether to bring them early under the influence of the Church. For many years I have been the unworthy president of the Sunday school in my neighbourhood, and it was with very great pleasure that I used to distribute prizes to the young people and to the best of my poor ability address them upon the interests of the Sunday school. And I want that the delegates who are here this afternoon should feel that in meeting the committee and friends of the British and Foreign Bible Society they are in every respect uniting friends and co-workers in the great cause of morality and religion. We welcome you most heartily. We desire that the Lord's blessing may rest on your Convention. We desire that the blessing may be very rich, that it may go into all the districts represented by you. We desire that what you receive at this Convention may be as a stimulus to you to press forward, if it may be, with increasing earnestness in seeking in your department the welfare of the young. We have opened to you the treasures of this house. We value the books in this library and the versions very much, and we think they are fraught with the deepest interest. But I confess that when I meet companies such as this it always seems to me that the greatest interest in connection with this house is the work that is carried on here. And I think I shall not be misunderstood in attributing that which is passing in the minds of many delegates if I say I think it is the work connected with this house which is perhaps of the greatest interest to you.

We have now between 300 and 400 versions of Holy Scripture, and our object is, as you know, to place the Scriptures in the hands of the peoples of the world in the tongues of the people. It

seems to me that it is a very blessed work. At the outpouring of the Spirit on the day of Pentecost the people heard in their own tongues the wonderful works of God. We are seeking to carry His message, written and printed, into the common tongues of the people. But there are various departments of the work. We sell, and we sell largely, editions of the Books of Holy Scripture in many countries of the world. It is a very important department of our business. We do not give the Scriptures away. We sell them, reducing the cost, it is true. We sell them under cost price. But we think that it is much better for the people to purchase them than to be a free gift. They are more likely to prize that for which they pay something. Then we distribute very largely through the missionary societies. All the missionary societies who come to us have their Scriptures free, and we only ask them to return to us that which they receive for the sale of them. And we supply very largely to the Church Missionary Society, the Society for the Propagation of the Gospel, the Wesleyan Missionary Society, the Baptist Missionary Society to a considerable extent, the London Missionary Society, and others. I make a little exception with regard to the Baptist Missionary Society, because, as we all know, they have a Bible Society in a certain form of their own. Now we have working also in the world of course other Bible societies. There is the American Bible Society, the National Society of Scotland, and I apprehend that many of my Presbyterian friends here are drawing their Scriptures from the National Society of Scotland, and I am sure that there are very many here who are drawing from the American Bible Society. A large portion of our work is supplying Sunday schools with Scriptures. We endeavour to live on the most brotherly terms we can, they ought to be brotherly to the highest degree, with all other Bible societies, and we very often apportion certain districts in which each may work. We desire that the Lord's blessing may rest upon our brother societies and upon our own. We desire that we may work harmoniously in this great and grand work of giving the Scriptures to the people. And I am sure, my friends, there ought not to be the slightest jealousy whatever upon the part of any religious society with regard to the progress of the work of another. It seems to me that if we are putting our societies and the glory of our own interests in the place of that honour which we should give to the Master, we are clouding our work. I long that we may get above all sectarian differences as we survey the great work of propagating the Gospel in various ways throughout the world, not that we should lose personally our denominational inclinations and preferences. I have mine and you have yours. But they seem to me to pale before that bright and glorious luminant, that of spreading the knowledge of Christ throughout the length and breadth of the world, that of bringing sinners to Christ for the forgiveness of sins, and the building up of our most holy faith. Now I do not think that I need detain this very interesting company longer. I will again say that we bid you the heartiest possible welcome, and desire that God's blessing may rest

on your work and on you. I will ask the Rev. Dr. Wright to address you.

Rev. Dr. Wright: Mr. Chairman, Ladies and Gentlemen,—I should like to renew the welcome of this Society to you, delegates from all parts of the world. You have had a welcome given you in English —that imperfect instrument—but as an Irishman I extend to you the *cead mille failthe* of my country—"a hundred thousand welcomes." Ladies and gentlemen, our blessed Lord among the many discoveries that He made in His revelations, not only revealed the heart of God to man, but He revealed childhood to the world. He placed a little child in the midst, and from that day to this the child has been in the midst. It is in the midst of the church, it is in the midst of the family, it is in the midst of society, it is in the midst of our poetry, and of our literature, and of romance; and you and the child are placed in the midst, and it is expected of you that, as character propagators, you will propagate your character in the child that is committed to your charge. And how is that to be done? There is just one way. There is one book, a book which is ever new. Time writes no wrinkle on its brow. And by means of that fresh book you interest the child, and the child takes your conclusions as its starting points in the young life. Your words to the child, if you bring care and truth to the study of the Bible, are oracles to the child. Go forth with the truth that fills you, and produce the best character. If that is true, and I hope it is, this is the best place you can come to on coming to London in connection with this great world-wide Convention. Here the Bible is not only translated and sent out into all parts of the world, but around you here you have the history of the stream down which the Bible light has come unto thousands. You have the tokens and evidence here of the battles won at the price of blood all round you on these walls. I think that coming with this object it is worth while to take a survey not only of the way in which the English Bible has come to us, but of what we are doing with the Bible.

You are all aware that in the seventh century a cowherd at Whitby, Cædmon, began to paraphrase the word of God. These were the first beginnings of the stream in the English river. But they were mere paraphrases. They were Saxon rhymes. It was not translation. In the following century, the eighth century, came Eadhelm, the successor of Cædmon, and he produced a version of the Psalms. That was a small beginning, but now we see great and wondrous results. By his advice Egbert began the work of translation, and he produced the four gospels in the Saxon tongue. Then after him came a great man, Bede, the Venerable Bede, whose tomb many of you will see yonder in Durham Cathedral before you return to your own land I hope. He began the work of translation, his Saxon boys copying as he translated. He loved the Bible, and upon that afternoon when looking out upon the red setting sun over the hills he continued translating the Gospel of St. John. It was a race and a

fight with death. And before death he dictated the last words of the Gospel according to St. John, and handed it over to his Saxon boys. That was a great legacy to leave. And, gentlemen, especially you who are heirs to the Saxon tongue in this land, will remember that Alfred devoted himself to the translation of the Bible also. He said he intended and hoped that the boys of his country should read the Scriptures before entering upon the hard business of life. His dying bequest to the country he loved was the Book of Psalms. Dying in 901, he handed over the Book of Psalms to those who came after him. That is the story down to the time of King Alfred. But others translated other portions of the Word of God. The whole of the New Testament seems to have been translated by somebody. We have not his record; but he did his work, and there were parts of the Bible—Joshua, Judges, Esther—and these were in the hands of the people during that time. But there came a time when an arrest was laid on the translation of the Word of God. Then came into this land the powerful and dominant race of the Normans, and with them came the domination of Rome, and a pause of three centuries was made with the translation of the Word of God. These were dark days, and yet God was working through them, because there was an amalgamation going on, and a strange tongue came in and mixed with the Anglo-Saxon, because up to that time it was only Anglo-Saxon. And these Normans mixed with the British race, and produced that justice-loving people who have done so much since for the Bible.

Then after three centuries of these dark years of the domination of the Norman and of Rome the great reformer rose—John Wiclif. John Wiclif came in as a scholar into this work. He was a lecturer at Oxford in 1372, and then he was appointed rector of Lutterworth, and then he found that the doctrines of the Church were not in accordance with the Word of God, and that the morals of the people and of the clergy were also in antagonism with the Word of God; and he found that the only thing to bring them back again was the pure Word of God, and he began the work of translation. Gentlemen, you receive the praise of the world for what you are doing with the Bible to-day; but there was little praise for the great man who worked in those days. John Wiclif was brought here to Blackfriars Hall, somewhere near where you stand to-day—tradition says on the very spot where you stand, but I will not vouch for it. In Blackfriars Hall he was surrounded by ecclesiastics. The greatest of them called him "that viper Wiclif." His books were condemned, and he was excommunicated very near the house that sends out daily 13,000 copies of the Scriptures. John Wiclif was hunted, but he died peacefully in his bed. But the dogs had their prey. They got the bones of John Wiclif, and they burned them into ashes, and they sowed the ashes in the little river, the Swift, that flows past Lutterworth Church, and the little Swift carried them to the Avon, and the Avon bore them to the narrow seas, and the narrow seas carried them to the wide ocean—a type of that Gospel which you,

ladies and gentlemen, are trying to impress upon the hearts of the children. Seventy years after the death of John Wiclif, one year after the birth of Luther, a great heroic Englishman was born. The Bible, as we have it to-day, is practically the work of William Tyndal. There is no proof that William Tyndal ever saw a scrap of Wyclif's translation. "I had no man to counterfeit, imitate, neither was helped with the English of any that had interpreted the same or such like things, in the Scripture before-time." He was also a scholar. He was at Oxford early in life. He there graduated. His mind was opening to the light of the truth. When he graduated he went to Cambridge in 1516, and there probably he met Erasmus. That was the year in which Erasmus produced this first edition of the Greek Testament ever published (holding up a copy). It was not the first which had been printed. A great bishop in Spain was bringing out, at tremendous cost, the Complutensian Polyglot.

That was printed in 1514, but he had so many arrangements to make with the Church of Rome before publication that Erasmus got his out first, in 1516. But it was the first Greek Testament ever printed. Here is a beautiful copy; it is perhaps as clean and beautiful a copy as now exists. That Greek Testament of Erasmus became the foundation from which our text flowed to our own day. We are altering it now. Well, Tyndal came up to Bishop Tunstall here in London. He heard he was a great scholar. He wrote a play and brought it up, but he found there was no place for him among the revelries of the ecclesiastics of London. He found after a short time that there was no place for him in England, and he left England for ever; but in 1525 he brought out the New Testament. You will see, I hope, in the Public Library at Bristol, one copy, the only perfect copy of that work that now exists. Tremendous energy was put forth to prevent copies of the book getting into England. France, Germany, even Bohemia, Holland and Italy had the Bible at that time, but they were most anxious that the Bible should not get into England. Agents were placed at the different ports to prevent its entry. But the book was smuggled in in a hundred ways. This (showing it) is the Pentateuch by Tyndal 1530. How that got into England we know not. They were smuggled into England in bales of flax, in tallow, in a hundred ways they were brought in, and finally the Bishop of London prevailed on a man to buy up copies of Tyndal's work, and he purchased those copies on the Continent and sold them to the Bishop. The Bishop burned them. The Bishop had what he wanted, Tyndal got the money he wanted, and the man who collected them got his price. Tyndal went on printing the books, and they came to England. But his steps were dogged. Attempts were made by every means to get him to return to England. He knew what he was wanted for; and finally an English priest, Philips, followed him, made friends with him, lived with him, sponged upon him, borrowed one day 40*s.* from him, and on that day betrayed him, and he was taken

to Vilvorde and strangled and burnt. That was the reward of William Tyndal for the glorious legacy he has left us, but his work follows him after he ceased from his labour. Then, gentlemen, because I must make the story short, in 1537 came Coverdale, a different kind of man. Look at this version (showing it), translated from the Vulgate. That is the first edition of the Bible produced. That was printed on the Continent and smuggled into England. It would have cost any man his head to have brought that book into this country. That was in 1535. A second edition of the book was published on British soil. That was the first copy (showing it), and it was published at St. Thomas's Hospital. William Tyndal had a friend called John Rogers, and Rogers had received from Tyndal's hands the translation of the Old Testament as far down as the Second Book of Chronicles, that he had produced in prison. And he took what remained of Tyndal, the New Testament, the Pentateuch, and down to the Second Book of Chronicles, and then he took the remainder of the book from Coverdale and he produced this Bible. In this great Bible the great river of Tyndal's translation meets the stream of Coverdale's, and here is the book from which flows at the present time our English version.

Bishop Tunstall erected a pulpit at the cross at the north-east corner of St. Paul's. Before that pulpit he made a fire. He preached from that pulpit, he and those that preached for him, and as he preached against this wicked book he flung copies of it into the fire. People who were looking on, carelessly at first no doubt, saw preaching going on and were attracted, and when they found it was the book of God that was being burnt they inquired further into the matter. And the people with that wonderful sense of justice, for I think you will find the chief characteristic of the people of this country is the proper sense of justice, asked what it was, and there was a revulsion of feeling. And in two or three years after the death of Tyndal—you remember what his last words were, "May God open the eyes of the King of England"—only two or three years after that God did open the eyes of the King of England, and that very same Bishop Tunstall authorised the Bible, which was composed partly of Tyndale's version and partly of Coverdale's, and they were placed in the churches throughout the land. That is the history of the Bible down to that date.

But I would like to point out one thing, because there is a Church at the present time that poses as the friend of the Bible, but has always been its bitter enemy. Here is Matthew's Bible (showing it). Perhaps that is one of the finest copies in England. There it is, a tall, clean, beautiful copy. How that escaped we know not. But when John Rogers brought out that Bible he was taken to Smithfield and burnt for his pains. He was the first martyr of the Marian time. Now I will show you how they dealt with some that they could not wholly destroy. They tore pieces out of them and put on little bits of pigment so as to cover what they considered against the interests of the Church.

Here is one splendid page, the beginning of the Book of Romans, a rather unsatisfactory book to the Church of Rome. (The page was quite blotted out in red pigment.) But people wanted to know what was under the pigment. They searched and found something very unpleasant for the Church of Rome. So mightily grew the Word of God and prevailed.

Now, gentlemen, my time is up, I think. (Go on.) I need not follow that line further. There is one of Tyndal's Bibles (showing it) —a very lovely edition. You see they illustrated the Bible at that time. The illustration in that page is the devil going about with a wooden leg sowing tares. We laugh at that, but that brought home to the child mind, and the mind of man perhaps, with a definiteness that the simple words would not perhaps have succeeded in explaining. Then you know that a number of men were driven out of the country to Geneva and they produced the Geneva Bible, which became for three-quarters of a century the Bible of the English homes. It was at first divided into verses; I wish they had not done that. That is the first edition of the Bible (showing it) called the Geneva Bible. It is full of these illustrations.

Now, gentlemen, I shall have to talk shop, for I want to tell you what we are doing ourselves, and I will try to do it in this way. This is the third great meeting of your world-wide Convention. Your first, as I understand, was in 1862, and a few minutes before you were here today my clerk kindly made out for me the number of copies of the Scriptures that had been put into circulation from that day to the present time, and I find that number is over 109,000,000 copies of the Word of God. I think you will understand better what we are doing from the next item I shall give you. When your great Convention first met the number of versions of the Scriptures produced by this Society was 163. Since then 180 new versions have been added, so that more versions of the Scriptures have been produced in new languages since the first meeting of your Convention than were produced during the whole eighteen preceding centuries. From that you see we are going on at a ratio of progress that should be satisfactory even to you. China in 1843 had less than ten converts, now there are over 70,000. Japan in 1872 had only ten baptized Christians, now in Tokio alone there are ninety-two Christian churches. India had not a single native Christian; now there are over two and a half millions. Eighty years ago there was no native Christian in Burmah, now there are over 600 churches there. I might also tell you that at the present time there are over 100 committees sitting on translation and revision work throughout all parts of the world.

Gentlemen, I must bring this to a close, though you tempt me to go on by your attention. You are engaged in a hard work, and so are we. Do not yield. You get in rough boys from the street. We have hard languages to deal with and very angular men to make the translations sometimes. But do not despair. May I tell you a little story which contains a parable. There were two frogs once. These

dropped into a pail of milk. One of these frogs was a pessimist frog. He said, "It is no use at all to try to escape from this place," and dropped to the bottom immediately. The other had a hopeful mind, something like the hope that springs ever in your hearts, and he swam round and round and round and at last was seen sitting on a pat of butter of his own churning. Gentlemen, do not despair with the hardest child that comes into your midst. Our Lord Jesus Christ did not despair with us, and we were worse than the child. And with this book and you in the centre among these children you are doing the most Christ-like work, for that is just the place where He placed the child. I will just tell you now one other story. It is this. A man was dying some time ago. A friend called to see him. He inquired as to his condition and state. "No," the man said, "I am not *afraid* to die. It is all right there. But I am *ashamed* to die." And, friends, that may come home to most of us. God has given us such a splendid opportunity in this world for doing good that if we do not do it in our many privileges we should be ashamed to die when the end has come. I fear I have transgressed my twenty minutes, and you are all so good that I would like to go on a little longer; but I must leave room for my successor. I would end as I began with a hundred thousand welcomes to you. I think I saw a good many American faces a few minutes ago. We are beginning to know each other and will know each other better. I do not care for formal treaties. A treaty is no stronger than the interests of the people who are bound by it. But I do want this union of Christian hearts, and I might say I was going to proclaim the banns between the two peoples. But I will not do that. We are united already, and whom God hath joined together let no man dare to put asunder.

The CHAIRMAN: I have had the pleasure of introducing to you one Irish gentleman, our Editorial Secretary, Dr. Wright. I have now the pleasure of introducing to you another Irish gentleman connected with us as our Home Secretary, the Rev. H. J. Macartney.

The Rev. H. J. MACARTNEY: Mr. Chairman, Brethren and Friends, Dr. Wright has spoken to you, I need not say in eloquent terms about our work. My department is to speak to you a few homely words about your own work. God help me. You soon, on Tuesday, Wednesday, Thursday and Friday, will be in the deep waters of Sunday school truth; and be it mine just to bring you to the ocean fringe. And here let me say that your platform is just like ours. The Bible Society platform is open to all comers, provided only they love the Lord Jesus Christ and believe in the volume of revealed truth. And your platform is open to all comers provided they love the word of God and are ready to toil for the salvation of children. Yes, these are the two bonds between us, brethren and sisters of the Sunday School Union. You believe in the Lord and you believe in the book. You believe not only that the Bible was inspired but you believe that

the Bible is inspired and the Spirit of God, if I may say so, is to be found within these sacred pages, the Spirit of God being the power of God unto salvation to every one that believeth. Now I am here simply to recite my creed and as I said I do not want to bring you into the profound depths of to-morrow and the days that follow, but into the waters near the shore. And first of all let me in one sentence celebrate the praises of this book.

> "Whence but from heaven could men unskilled in arts
> In different ages born, in different parts
> Weave such agreed truths, or how, or why
> Should all conspire to cheat us in a lie?
> Unasked their pains, ungrateful their advice,
> Starving their gains, and martyrdom their price."

You stand in the Library of the British and Foreign Bible Society. But we all claim that this book is a library in itself, a library that it took over one hundred and fifty years to compile. But one author was at it all the time, and he had ten penmen under him, for holy men spake as they were moved by the Holy Ghost. And now I speak to Sunday school teachers and the friends of the Bible and the friends of the young, the friends of the Scriptures and the friends of children. And what shall I say? I am going to be very homely and matter of fact. I believe in the morning Sunday school. I believe the morning is a quiet time, and I believe that as a rule you get no troublesome children before early service. They are troublesome at home because they ask mother, and sometimes father, that they may be ready for the early Sunday school; but they do not give trouble when they come. I believe that in the morning Sabbath school you get the best teachers and the best children. God bless the morning school. And I believe in Sunday schools for the upper classes, and I am not afraid to have them in separate buildings. I came from under strange stars. I came from away down there under the Southern Cross, and I have left a little parish behind me to throw in my fortunes with the British and Foreign Bible Society, and I do not believe I shall ever be shipwrecked.

There is a road in my parish called the G II Road, where there is a villa and in the villa are four sitting-rooms. There are the drawing-room, the dining-room, the morning-room and the general room, and on Sunday afternoon every one of those rooms is full of the children of the gentry. Many of these have parents who would not send their children to the Sunday school. In the land where Dr. Wright and I come from, I am happy to say, the children of the gentry sit side by side with the children of the peasantry, and some of us think that Irish children of the upper and peasant classes know more than in some other countries about the Bible. However that may be, we want to get the souls of the children, and we must not stand on ceremonies. It is a matter of life and death. I believe in teachers who have plenty of mental furniture, and in Australia, where I came from, we

have not only a teachers' library but we have severe teachers' examinations. We give them lectures and we give them model lessons; but we also put them through a course of discipline, and when they have passed very severe examinations they get diplomas, and if they stand very high, splendid prizes. For we have a fund wherewith we purchase noble books which help them with the study of Scripture.

But besides the mental endowment and mental furniture, I tell you, I further believe in having converted teachers. I do not believe in going to get a girl out of the dance and the ball room, and the theatre and the racecourse, in order to do her good. My business is with these children, and I believe in spiritual men and spiritual women to do spiritual work. And more than that, I believe in sanctified teachers, for there is many a sanctified teacher who has got a very nasty temper and can very easily be upset and just mar his own influence, and perhaps the influence of his own Sunday school by showing and manifesting the carnal mind. And here we come to a vital point as touching Sunday school teachers. We are here what for? To create saving and sanctifying impressions on the minds of others; and as teachers you are there on that seat, in that class, to create a saving and sanctifying impression on the minds of the young. And now how much salvation and how much sanctification will flow forth from you? That is the point. Just as much as there is of God in you so will be the overflow and so will be the result. You will be saved and sanctified children going forth from the Sunday school, only if you yourselves are filled with God's Holy Spirit and are brimming over. I believe also that when the teacher goes to take the seal he should be conscious of this, that there is a fire in the bosom of every child. It may be latent like the spark in the flint. It may be smouldering like the fire in the bottom of the warehouse, that the watchman knows nothing about. Or it may be ready just to blaze out in after life like a volcano, a volcano that will work as great ruin upon morals and religion, upon men and women as did the outburst of Vesuvius upon Pompeii and Herculaneum. So we see that we must realize that we are in the presence of Satan and in the presence of atoms of hell fire in these children, and therefore our work is desperate, and we should have on the whole armour of God, and be keenly alive to the situation. I also believe that when the teacher goes to his class he should bring the one book with him. I do not believe in bringing a story book, nor do I believe in bringing a text book. Work upon a story if you like for illustration before you come to the school, and work at the text book as hard as ever you like before you come. But when you come, let it be just your own self with God indwelling and the sword of the Spirit which is the word of God.

I believe in illustrations, both from the field of nature and from the Book of Revelation, and you enrich the child and do good by giving the facts from nature, whether it be geology or astronomy. We are

here as readers, and intelligent and observing beings; and as men and women and Sunday school teachers I believe we ought to have this purpose, to levy a tribute for our God from every field of nature, from every work of art. But I believe that our best stories and our best illustrations are taken from the word of God itself, and I believe that the history of the eighteen Christian centuries to be one elongation of the Acts of the Apostles. The Acts of the Apostles record the Acts of the Holy Spirit, and the Holy Spirit has been working in sleepless energy ever since the day of Pentecost, and therefore we can draw plenty of material from the history of God's work in the foreign fields. I believe that the Sunday school never reaches its climax of blessing until some of its members go right away out among the heathen. Oh, happy Sunday school, where you see on a Sunday a vacant chair, and perhaps tearful eyes. Why? Because a missionary has come down and spoken in aid of the heathen and perishing thousands, men, women and children, and because some soul has said, "Your work here has been blest to me. Others can fill my place. I have means and strength to go out among the heathen and tell them of the unsearchable riches of Christ." Yes, I believe that the Sunday school then begins to understand something of the largeness of God's work; and when the letters come from the dear old teachers, and they hear of other lands and other languages and people, with other colour and other skins living in these extraordinary regions of the North and of the tropics, then their hearts begin to believe. And what are we here for? To convert that Sunday school into another regiment in God's mighty army. Our business is not to make citizens only, but to make ambassadors. That is the work that is to come out of our laboratory. We want ambassadors. We want people who are ready to sacrifice everything, who count gold as nothing more than the dirt and dust of the streets, provided they can bring diamonds and jewels to our Master's crown.

Many a teacher, perhaps there are some here—and I say I am only speaking homely and simple truths—many a teacher perhaps is a little disheartened, because, though themselves converted and thus surrendered to God, they have not seen results. I remember my beloved old father telling me this story. Two young fellows on the same day enlisted in the same regiment. They went by the same ship to India. They were at the same depôt in India. They went side by side to the same battlefield, and they fell together, and they were carried together into the same hospital, and they lay side by side upon their beds in the ward. They were visited by the same man, a man of God. He found one accessible at all points. He found the one ready to weep for his sins. He found him ready to accept the Saviour and to triumph in his blood. But he found the other invulnerable. He would not understand; he did not care because he did not feel and did not see. And what was the story? The one had been a Sunday school child, and the other had not. There is the fruit of labour. Perhaps the

Sunday school teacher will not know till the day of glory the fruit of his labour, and that that soldier was saved.

And here I would just conclude with this parable for the encouragement of my own heart and the encouragement of yourselves. It is a parable founded upon fact. It is the story of a palm tree that grew in an obscure place far away upon the river's bank. And it so grew that it hung over a rapid stream, And as its fruit ripened, every now and then there was a splash. and at every splash as the rapid stream carried the fruit away the palm tree sighed, and said, "I have more wealth than any tree in the forest, and yet I live in vain. I have firing for the hearth, timber for the house, fibre for the walls, leaves for the roof, wine for the weary, food for the hungry, and oil for the light, and yet I live in vain." And so the fruit dropped into the stream, month by month, year by year, and every time the fruit fell there was a groan and a sigh. Just let us change the scene. There is a great cyclone out at sea and there is a coral island. And there is a great ship with a thousand of the Queen's subjects on board, soldiers going abroad. And in the cyclone the ship is driven on that island. But there is not a man lost, not a sailor, not a soldier. And when they land they are in a forest, there is wood for the fire, there is timber to build, there is food, there is milk, there is everything. Where is it from? From the stem, the leaf, the fruit of the palm tree. And all that coral island is covered with a forest, and has sprung from the cocoa nuts that fell into that far away unknown stream up yonder in the hills, and were carried out into the ocean, and took root there in the island in mid-ocean. And that is the way with our labour. We believe, and therefore speak, and we do not want to see results, but we want to glorify God, and how? "They that be wise," look in the margin— "they that be teachers," and here they are, "shall shine above the brightness of the firmament, and they that turn many to righteousness as stars for ever." Does not it seem to you that it is rather a come down from the greatness of the firmament to the stars?

"Twinkle, twinkle, little star,
How I wonder what you are."

The wonder is over. Those little twinkling stars are suns. They are suns; and you will be blazing suns in the firmament to all eternity if now your heart is set on this, to make Jesus glorious by bringing in the children. And this is the book of which you have heard to-day. It has got the same name as Jesus, the word of God. And when the word of Christ dwells in you richly, and when God Himself dwells in you richly, then your words become words of flame.

"Oh! the orator's voice is a mighty power,
As it echoes from shore to shore;
And the word and pen have more sway o'er men
Than the murd'rous cannon's roar.

When the Lord created the earth and sea,
The stars and glorious sun;
The Godhead spoke and the universe woke,
And the mighty work was done.

Let the word be flung from the orator's tongue,
Or drop from the Christian's pen;
And the chains accurst asunder burst,
That fettered the minds of men."

God bless you, dear friends. Our number is smaller than it ought to be. Some of our number— I have not got my badge, I have it downstairs—but some of our number are amongst the unburied dead. You know that some of them sleep beneath the wave. Do you know that some of them were on board the ill-fated *Bourgogne*, four of them? We are four short. And do you know, I was preaching last night, and I could not help saying it—these words have burnt into my soul—that when I see those French sailors lifting up their oars to beat out the life from our fellow-countrymen and perhaps their own, and crying "To hell with the passengers," I see it with horror. But what shall be our revenge? To Paradise with the French people and the French children, to Paradise with the children of Spanish parents, to Paradise with the children of Portugal, to Paradise with the children of Italy, to Paradise with the children of Austria, and Germany, and Europe, and Asia, and Africa, and America! And this is the word that finds a way for them. "Behold the Lamb of God, which taketh away the sin of the world."

The CHAIRMAN: Our Society that meets here was being spoken of this afternoon very kindly as the British and Foreign Bible Society. We always have foreign gentlemen upon our Committee, and I have pleasure in introducing one, Mr. Werner, who will address a few words to us in German.

Mr. I. P. WERNER, speaking first in German and then in French, said: Dear Christian Friends, I am very pleased to give you the heartiest of welcomes on this occasion. Especially am I pleased to welcome the delegates who come from different parts of the Continent, and in order that you may feel as much at home as possible I shall address you in the two languages with which many of you are most familiar. Our friends on the Continent have always had a share in the work of this Society, inasmuch as its constitution requires that six members of the Committee shall be foreigners. Missionary work abroad is often the same work that you carry on in your Sunday schools, the teaching of children. And in this work it is always found that the Bible must be given to the people in their own native tongue. Therefore one of the first things the missionary does when he is commencing work in a new field is to set about translating the Bible into the language or dialect of that particular part of the world. Whenever the missionaries send their MS. to the Bible House here we always very gladly undertake its printing and publishing.

The CHAIRMAN: I do not know how many languages Mr. Werner is master of. I can assure you he could give an excellent address to you in English. There are two gentlemen, I am told, in the Convention who would like to say a few words—Mr. Liddiard and Mr. Woodruff. Mr. Liddiard seems to me to unite us very closely together because he is not only an officer of the Sunday School Convention, but he is a member of the Committee of the British and Foreign Bible Society. I have very great pleasure in introducing him.

Mr. J. E. LIDDIARD, F.R.G.S. (Chairman of the Reception and Hospitality Sub-Committee): Dear Sir, and Friends and Fellow-workers,—I feel it is a great pleasure that I can meet you and greet you as friends and fellow delegates to this great Convention. And I have also the pleasure to meet you as a member of the Committee of this great Society. Our Convention is a great event if we reckon only by numbers, but if we weigh it by its importance, I think we shall have a truer measure. It is to be remembered that every member who is present is a delegate member, is the centre of a wide circle of influence, and I hope that from the gatherings of the Convention this week influences will go forth that will touch parts of the world of the very widest extent. I think, dear friends, it is peculiarly appropriate that our first meeting should be held in this house, and that you should have heard to-day so intensely interesting an address from our dear old friend Dr. Wright, an address that I am sure will never be forgotten by those who have had the pleasure and the privilege of listening to it. Dr. Wright's name will be very familiar to many of our friends over the Atlantic, seeing that he is one of the most valued contributors to the American *Sunday School Times* and has done splendid service in that direction. We have been reminded that our number is lessened to-day by the loss of those dear friends who went down in the *Bourgogne*, Mr. and Mrs. Rundell, Miss Tower, and Miss Reeves. The telegram gave no more information to us. We do not know from what part of the States these friends came. We know that they intended to meet with us here. They are meeting with those who have passed beyond the flood, and we rejoice to know that there is no death—what seems so is transition. Well, my friends, I will not detain you longer this afternoon; I shall have the opportunity of meeting with you again during the week. But I wish to move—and I am sure it will be a motion that will receive your hearty approval and support—that the best thanks of the delegates to this Convention be tendered to the Chairman and officers of the Committee of the British and Foreign Bible Society for their kind and hearty reception here to-day.

The Rev. H. C. WOODRUFF, of the Foreign Sunday School Association of the United States: Mr. Chairman, it affords me very great pleasure on behalf of the American delegation to second this motion of thanks. It gives us great pleasure—I am sure every one of us is a reader of the *Sunday School Times*, and if there is any one here

who is not a reader of the *Sunday School Times*, he ought to be—to meet face to face with Dr. Wright. We are glad to be able to see him and hear him especially in his admirable address on the history of our English version. It is a very great happiness that we are able to stand here at this centre and begin our work by considering how the Bible can be spread and how the Bible can be taught. I very heartily second this motion.

Mr. Liddiard put the motion, which was carried with applause.

The Chairman: I can assure you, my dear friends, that we appreciate the thanks that have been given and the kind way in which it was moved and seconded. It has given us great pleasure to welcome you here this afternoon, and I hope that you have not been overcrowded, though I feel that the heat has been great and the pressure considerable. We thank you very much for coming to see us. I will ask my friend, the Rev. J. Gordon Watt, to close the meeting with prayer.

The Rev. J. Gordon Watt offered prayer, and the proceedings terminated.

THE RECEPTION OF DELEGATES AT THE MANSION HOUSE.

On Monday evening, July 11th, the Lord Mayor and Lady Mayoress held a reception of the foreign delegates at the Mansion House. The reception took place in the Saloon, after which light refreshments were served. The delegates then assembled in the Egyptian Hall, where a short concert was given by forty selected voices from the London Sunday School Choir, conducted by Mr. George Merritt.

The Lord Mayor's Address.

The Lord Mayor (Colonel F. H. Davies, M.P.) said: Ladies and Gentlemen,—It affords me the greatest possible pleasure to welcome so many friends from so many distant parts of the earth to the centre of the City of London. I was very much struck when I received you here to-night to find that you came from all parts of the globe. But I cannot say that, without expressing my deep regret, that there are some who desired to be with us, but who unhappily were lost in coming. We know that life is very uncertain, and while we are ready at all times to do what we can to assist those who need assistance, sometimes there is an element of danger which prevents the fulfilment of the best intentions. That element of danger has made itself felt in relation to this Convention, for I am told that four persons—passengers by the ill-fated *La Bourgogne*—lost their lives in coming over to attend these meetings.

Well now, Ladies and Gentlemen, you know perhaps better than I do, the object of meeting in London at this time. We remember the

lives of the pioneers of the Sunday school movement with gratitude, and we must ever feel deeply thankful that such a noble institution has come out of such small beginnings. I welcome you here in the name of the citizens of London, and I hope and trust that your labours may be crowned with success. (Cheers.)

Speech by the Hon. S. H. Blake (*Toronto*).

The Hon. S. H. Blake, of Toronto, said: My Lord Mayor, Ladies and Gentlemen,—A very high honour has been done me by the Chairman of the Committee of this Convention in asking me to move a vote of thanks to you for the right royal welcome you have given the members of the Convention. We do not think it unreasonable that the metropolis of the world should give a welcome to this World's Conference. No more appropriate place for its meetings could be had than this old, renowned City of London, *the* city *par excellence* of the world. We recognise, and this historical room leads us back in thought to all that your city has done in its struggles for liberty, for truth and for right; and we feel it an inspiration that the doors of the Mansion House of this great city should be thrown open to this Convention. (Cheers.) We recognise also all the great charities of your city, and we feel that there we meet with you almost on a common ground. We take your motto as our own—*Domine, dirige nos*—"May the Lord direct us." He has largely directed you in the great work that has brought this city such splendid government, and made it to be observed of all the nations in the world. And we believe that the good hand of the Lord has indeed been upon this city, directing and guiding it to the achievement of the grand results that we see to-day. We humbly take that motto in our work, and we humbly hope that the same Lord may rule and direct and govern us in the great work in which we are engaged. And, indeed, there is another motto which stands on the banner behind me, *Dieu et mon droit*—"God and my right;" may we not also take that as our own? Taking the great God as the guide and strength in our work, we are led to the conclusion that there is "my right"—the right of every child to know of that wondrous Being who is the Friend of children, the right of every child to be shaken free from the shackles of sin, the right of every child to have loving hands placed round him, to be led into the narrow way, to be taught to feel that he and she are the material of which are to be made the men and women who shall help to redeem the world.

We thank you, my Lord Mayor, for the hearty welcome that brought all parts of the world into touch with this great city. Of all the happy memories we shall bear back to our homes beyond the seas, none will be more pleasant than that of the hearty way in which this great city has opened to the world the mansion of the metropolis of the world; and we shall gladly tell our kith and kin on the other side of the Atlantic, and over all the world, of the goodness and kindness of the Lord Mayor and Lady Mayoress of the City of London. (Cheers.)

Speech by Dr. Burt (*Rome*).

Dr. William Burt, of Rome: My Lord Mayor, Ladies and Gentlemen,—I have been honoured by the Committee with the privilege of seconding this vote of thanks to your Lordship,—I know not why, unless that I have the honour to represent "the Eternal City." The idea of the Sunday school, originating in this great metropolis, found early its fullest development in America; then it became universal throughout England, and now it is overspreading the continent of Europe, where it has met, and still meets with great difficulties on account of the prejudices of the people. Thirty-five years ago there could come from Rome no one to a Sunday School Convention. Her gates were hermetically sealed against the Word of God. But thank God, we are the servants of the King of kings, who, when He wants to open up a new country to the influence of the Gospel, raises up the men to do His work. When He wants to honour His servants He speaks to the hearts of those who are able to be His instruments. So He spoke to the heart of a Mazzini, a Garibaldi, and a Victor Emmanuel, until not only Italy in the North, Centre, and South, but Rome herself opened her gates to the Word of God, and to those humble servants of the Lord Jesus Christ who went to teach to the children the words of eternal life.

I take it as a personal honour that I have the privilege of seconding this hearty vote of thanks to your Lordship for the great honour you have done us in extending to us this hearly welcome. God bless you, and crown you in your own life and in your public service with great success. (Cheers.)

Speech by Bishop Warren (*United States*).

Bishop Warren, of the United States, said: My Lord Mayor, Ladies and Gentlemen,—I am always glad to come back to this dear old isle of my blood. (Cheers.) To be sure I personally went out about 225 years ago (laughter), but the home sickness that has haunted the race ever since is somewhat satisfied when its love find its feet once more on the soil of its origin. An American—my kind at any rate—is only an Englishman by one degree removed—(cheers)—with the same blood, the same sentiments, the same Bible, the same God over all. Every American is born within sound of Bow Bells (laughter); we hear them "ring out the false, ring in the true.",

There are three or four places I like to go to for the "broad-gauge" view you get of the world. A friend of mine was lying on a victorious dying-bed one Sunday morning. "Is it fair outside?" he asked. "Fair and sunny," was the reply. "Good," said the dying man. That gives me a broad-gauge view of the world. A place to get broad-gauge views is this Parliament of yours here on the Thames Embankment. There they discuss all kinds of questions, and talk about our Hong Kong, our South Africa, and so on. In the body to which I belong you find the same sorts of discussions, embracing the

world in their scope. But of all places on the earth where there is community of sentiment, and a world-wide feeling, it is a Sunday School Convention. (Cheers.)

I am prepared to appreciate welcome to British soil, I assure you; for since the beginning of the New Year I have been travelling in many lands, superintending our work in South America; and I have had opportunities of seeing what a nation, a country, a race is without the Word of God. I have been in countries where they first burn the Bible—as many copies as they can get—and then, finding men with its principles and spirit in their hearts, they burn them also; and the ashes are almost hot yet where thirty-nine men were burned because they believed in God. I have just come out of a nation where an Ahab of a king, lured on by his Jezebel of an unmarried wife, plunged a nation into a war so sanguinary that it has reduced the population from 900,000 to 200,000. The men have been almost entirely wiped out, until to-day there are fifteen women to one man.

I stood in a great hall trying to tell others of the greatness and power of a royal people; the signs of greatness were visible on every hand. All this was founded on the Bible, and that Bible is made effective by an ever present and living Christ. Sunday school teachers and Sunday school workers desire for the whole world everywhere as much greatness as every Bible-reading and Bible-obeying people has. We desire for the whole world the same freedom, the same alertness of mind, the same breadth of thought, and the same immortality of institutions and ideas.

So we receive this welcome with most loving gratitude. We rejoice that you have spoken to us first by that universal language which the human heart always understands, and which is the very language of Heaven—the voice of music; even where words are not understood, the language of sweetness and harmony and beauty is perfectly understood. Grateful for this welcome from the chief magistrate of the City of London, we shall go to our several fields of labour desiring and labouring that the great word of the Infinite Father may be planted in every heart and spring up and bear fruit unto everlasting life. (Cheers.)

The resolution was put to the meeting by Mr. Blake, who suggested that it should be carried by what they called in his country a "standing vote." This was accordingly done, the whole audience uprising.

The Lord Mayor's reply.

The Lord Mayor, who, on rising to reply, was received with loud cheers, said: Ladies and Gentlemen,—I have to thank you on behalf of the Lady Mayoress and on my own behalf for the very kind vote of thanks you have given us to-night. The Lord Mayor during his term of office is called upon to perform many functions, and I have been called upon to perform even more, I think, than fall to the lot of the Lord Mayor as a general rule. But I can assure you that none

of these duties has afforded me greater pleasure than that in which I am now engaged.

The worthy bishop has told you that in some parts of the countries where he has been engaged they burn Bibles, and in some instances, I think, I understood him that they even burn missionaries. Well, I am thankful to say that in this country we neither do the one nor the other. But there is a class of people in this country which is not favourable to the teaching of the Bible in schools. That is a view with which I totally disagree. (Cheers.) It may be objectionable to some that denominational teaching should be given in our public or board schools (hear, hear); that is a subject into which I will not enter, but that the Bible should be taught in every school is, in my opinion, an absolute necessity (cheers), because if, in your training of the young, you ignore the religion of your country, you are not training them up in the way they should go. This is a large subject, and I do not wish to enter upon matters of controversy to-night; but I should like you distinctly to understand that the present Lord Mayor strongly feels that it is right to introduce and teach the Bible in every school throughout the kingdom. I believe, too, that that has been the feeling of most of my predecessors, and I hope it will also be the feeling of most of my successors. (Cheers.)

The gentlemen who have addressed us have been good enough to refer to the cordial welcome I have given you. It is the duty of the Lord Mayor to welcome to the City of London those guests who come to this country in order that they may study our methods and systems and thereby benefit the institutions with which they are connected. I am delighted to welcome so many connected with that great institution the Sunday school. I am gratified to know that you will go away with a feeling of satisfaction, and carry the welcome you have received here back again to the countries you represent. I think there was some little feeling of disappointment when it was stated that between eight and nine o'clock the Lady Mayoress and myself and family were to go to dinner. But I assure you we have had the pleasure of listening to your music, because our dinner-table was situated sufficiently near to this hall to enable us to hear almost as well as you. We have been delighted with the singing. I thank you for that, and also for giving me the opportunity of welcoming you to the City of London, and, as I have already said, I hope your efforts whilst you remain amongst us will be crowned with abundant success. (Cheers.)

Mr. A. B. McCrillis then rose and said: Will you permit me, my Lord Mayor, as Chairman of the American delegation, to ask you to allow us to join with our English friends in singing "God Save the Queen."

The whole audience accordingly joined in singing the National Anthem, immediately after which the Doxology was sung, and the meeting terminated. But for some time afterwards little groups remained in conversation, for old friends had met again, and new acquaintances were being formed, which in many cases would ripen into friendships before this notable week closed.

PRELIMINARY PRAYER AND PRAISE MEETING.

Tuesday Morning.

Prior to the assembling of the Conference at the first session on the first day, a meeting for praise and prayer was held in the City Temple, at 9.20, lasting half-an-hour, under the conduct of the Rev. Robert Culley, Secretary of the Wesleyan Sunday School Union.

The hymn, "Sweet hour of prayer," was first sung, and then

The Chairman offered prayer, imploring the Divine blessing on all the sessions of the Convention, for inspiration to all who should take any part in its devotions, or the discussions, guidance to the instructors to impart, and the youth to receive, Scriptural instruction; and power to present the truth in a winsome spirit accompanied by a consistent example on the part of the teacher.

"As with gladness men of old," having been sung, the Chairman called upon Mr. Liddiard and Bishop Warren, of the United States, to continue the devotions.

Another hymn, "Our God, our help in ages past," was sung, and with that cheering, hopeful song, an edifying meeting, in which praise harmoniously blended with prayer, was brought to a close by the Rev. Robert Culley pronouncing the Benediction.

FIRST DAY.—FIRST SESSION.

Tuesday Morning, 12th July.

OPENING MEETING OF THE CONVENTION IN THE CITY TEMPLE.

The opening meeting, as well as the second, third, seventh and eleventh sessions, of the Convention, were held in the City Temple, Holborn Viaduct—Dr. Joseph Parker's commodious and beautiful church. The joy of old friends meeting and the pleasure of making new acquaintances, were tinged with a feeling of sadness, when four wreaths were placed on the front of the platform railing, in memory of four delegates who perished in the *Bourgogne* while on their way to the Convention, their names being Mr. and Mrs. Rundell, Miss Tower, and Miss Reeves.

The area of the Temple was reserved for delegates and representatives. Visitors were admitted to the galleries.

The musical arrangements were under the direction of the London Sunday School Choir, the conductors on Tuesday, Thursday and Friday being respectively Mr. William Binns, Mr. Jonathan Rowley, and Mr. George Merritt, G.T.S.C., and the organists Mrs. M. Layton, F.R.C.O., Mr. W. F. Freeman, and Mr. Horace G. Holmes. The anthems, hymns, and songs selected were given in the printed programme.

At 10 o'clock precisely the first session commenced.

Mr. A. B. McCrillis, of Rhode Island, rose and said: On behalf of the American delegates, and in the name of all the delegates in fact, I move that Mr. F. F. Belsey, Chairman of the Sunday School Union Council in London, and ex-President of this Convention, shall act as our Chairman to-day in the place of our absent President, Mr. B. F. Jacobs. (Cheers.) All who are so minded will manifest their approval by a show of hands, or by some other sign.

The motion was received with unanimous acclamation signified by hand-clapping, which was the accepted synonym for what is technically called "cheers." That mode of expressing approbation and applause was adopted throughout the Convention proceedings.

Mr. F. F. Belsey accepted the call to the Chairmanship, and at once gave out the opening hymn—

"Christ for the world we sing."

Prayer was offered by the Rev. Dr. John Monro Gibson, of London, who asked God's blessing on the Convention, on Sunday schools in every part of the world, and on the American nation in particular, at this time of war and tumult, so that the issue might be for the advancement of the kingdom of God.

Mr. Belsey's Address.

The Chairman: My Lord and my dear friends,—I am very thankful that it is not for me at this stage of the proceedings to anticipate the duty which will be far more efficiently discharged a few minutes hence by the President of the Sunday School Union, the Marquis of Northampton, who will, upon behalf of our Union, bid you all a most cordial welcome to this Convention; but I may express the very sincere joy I feel at again meeting you all and finding myself once more at a World's Sunday School Convention, assembled in this, I may almost say, historic building, the City Temple.

I am sorry that it devolves upon me to preside at the outset of this Convention. We all deeply regret the unavoidable absence of our President, Mr. B. F. Jacobs. We had hoped that he, with that electric fire which he seems to import into every Convention he attends, might have been here to guide us and to bless us with his presence. Circumstances, however, have prevented his coming over, and no doubt we shall presently receive the assurance, expressed in his own handwriting, of his sympathy with our work and his regret at his absence. I may perhaps be allowed to congratulate our dear friends, who have just accomplished a somewhat perilous voyage, upon their safe arrival. We are all delighted, dear American friends, to grasp your hands; and while we almost envy you the glorious opportunities of the ten days' travel for happy union and conference concerning your work, we rejoice to know that you escaped the perils attending that voyage. Your enthusiasm, how warm it must have been! The spontaneous combustion which caused the firing of that cargo of cotton stowed in the hold appeared to be only the outcome of a combustion that was going on, I have no doubt, in the saloon and the cabin. We are all very glad to welcome you amongst us, after you have faced all these perils of the deep. But we cannot forget another voyage on another vessel. The four memorial wreaths, hanging on the front of the platform to-day, and inscribed with the names of Mr. and Mrs. Rundell, Miss Tower, and Miss Reeves, will remind you of the four delegates who intended to be with us and who would have been here but for God's mysterious will. But to our great sorrow they fell victims to that terrible catastrophe, the sinking of the *Bourgogne*. We grieve at that sad event, but we rejoice to know that amidst the confusion and the excitement of that dread moment, their spirits sweetly passed to the great Convention above, there to be for ever at rest with their Lord. We cannot but acknowledge with profound sympathy the heavy blow which fell on their relatives and

friends on the other side of the Atlantic; and, with your consent, we propose to forward at once to those relatives a letter of condolence in this most painful bereavement.

Apart from that sad incident, we assemble, I trust, in circumstances of gladness and of thankfulness. We are glad to meet one another. We are thankful to the great God who has not only guarded us and brought us here, but prospered our work since the First Convention which assembled within these walls. We all regret the absence of the President, Mr. Jacobs; but we shall have, no doubt, in the course of our proceedings, one testimony after another to the unfailing presence of the Divine Spirit, for I know it is the secret earnest desire of every heart that, above all human presence, there may preside over this assembly the Holy Spirit of God, that He into every heart may breathe His own thoughts, His own purposes, and that, as the outcome of this Convention, we may presently distribute ourselves to our various fields of work with hearts inspired afresh, with fresh love enkindled, and with a holier determination that the cause of the Sunday school shall henceforward be a cause dearer to our hearts, and one we will promote by our utmost efforts. My duty for the present moment is simply to call for the Roll of the Delegates according to the countries, which will be read by Mr. James E. Liddiard, the Chairman of the Reception Sub-Committee, to whom I feel that we owe a tribute of gratitude, for he has given himself unremittingly to the work of preparation for this great assembly. Without his valuable services, I do not know where we should have been. His services we shall never forget.

THE ROLL CALL.

Mr. James E. Liddiard (Chairman of the Reception Committee): The delegation appears to consist of 2300. The largest delegation is from the United States, being about, as far as I can ascertain, 250. Will those of our friends who form part of the delegation from the United States kindly rise? (Ladies and gentlemen in various parts of the area thereupon rose, and were received by the Convention with renewed cheers.) The Canadian delegation I make out to be about 20, so far as I can ascertain; it may be rather more. Will the Canadian friends kindly rise? (The responding delegates rose, and were received with cheers.) From far-off India we have 17. Will our Indian friends also kindly rise? (They did so amidst cheers.) From Australasia, 16. (Cheers.) From the various countries of the Continent of Europe there appears to be 70, *i.e.* from Sweden, Austria, Germany, France, Switzerland, Holland, Belgium. (Cheers.) The delegation from London seems to be about 300. Will our London friends please show themselves? (A large number arose amidst much laughter and clapping of hands.) From the provinces of England the total number appears to be 1500. A good many of them have not put

i n an appearance yet, as a considerable number are travelling to-day. (Those present stood, and the Convention cheered them.)

The CHAIRMAN: Now we know who's who (laughter and cheers), it is with very great pleasure I call upon the Marquis of Northampton to give to you the hearty welcome we all through him desire to offer. The Marquis is here as President of our Sunday School Union; he also sustains the office of President of the Ragged School Union. (Cheers.) He fills the office of our President, not from any mere vain desire to add to his responsibilities, but because he loves the work in which we are engaged, and his whole heart is in it. (Cheers.) Therefore, I ask you to give him the welcome which we so gladly accord to a Christian nobleman. (Cheers, *i.e.* hand-clapping and waving of handkerchiefs.)

ADDRESSES OF WELCOME.

The MARQUIS OF NORTHAMPTON: Ladies and Gentlemen, friends of Sunday schools,—It is my pleasing duty to come amongst you to-day as President of the Sunday School Union; glad to welcome those who have travelled so far to join in this Convention. Before I say more, I feel that I must add a few words to what has already fallen from Mr. Belsey, as regards the shadow that overhangs the Convention owing to the death of four delegates on their way to London. We feel that the earth is poorer and that heaven is richer. (Cheers.) We feel we can hardly sorrow; but with their relatives, with their friends, and with those that are left behind, we can offer our deepest sympathy (applause), and pray that the only Comforter may console them. ("Amen.") We trust that they, in their sorrow, may be aware that prayers are being offered up during this week for those who mourn the loss of some who should have been in our midst.

I only wish I had great eloquence in order to worthily discharge the duty that is imposed upon me; but I feel that even the simplest words will be sufficient for those who have come amongst us. It is a hard task to put into language all the feelings we have in our hearts and minds, when our brothers come from north, south, east, and west, to unite with us in London in the furtherance of God's holiest work; for Sunday schools mean so much work. One cannot realise how much Sunday schools mean, not only for the children—God bless them—but also for those who have passed through the schools, and have found their way to the uttermost parts of the earth. (Cheers.) Sunday schools mean much to those who had benefited by what they have learned there, and who have been enabled to win the race to the heavenly goal; but what strikes me most is how much the Sunday schools may mean to those who have floated away from religion into the whirlpools of sin, and of evil doing, and of evil loving, and yet whose drift to perdition may be stopped by the recollection, the

memory, or the teaching they have received in the Sunday school. Much has been done in the past in and by the Sunday school, but the necessity for these institutions has not ceased; it is a necessity ever increasing, for I fear it is an undoubted fact that, as we extend our systems of national education, we unfortunately decrease, amongst hundreds and thousands of homes, the responsibilities of the parents. Not that I am opposed in any way to the system of States undertaking the upbringing and training of children, far from it; for I believe it is the only system we can adopt. But at the same time we must acknowledge that many parents feel very little responsibility as regards their children. Therefore the Sunday School Union exists not only to supplement the religious training in the home, but actively to take the place of religious training in the home when it does not exist there. As Christians and Protestants we are met to point out the necessity of Sunday schools, to thank God for His past mercies, and to pray for renewed blessings upon all the work done therein. (Cheers.) The 2300 delegates represent about 2,500,000 teachers and 25,000,000 children. (Cheers.) The first thought that strikes me is that the proportion is the right one, for it gives ten children to each teacher, which is not an excessive charge, to which he has to devote personal training, personal influence, and personal attachment, all of which are absolutely necessary for the children.

The mottoes which appear on the face of the programme and on the delegates' cards are remarkably well chosen for this Convention. "With one mind striving together for the faith of the Gospel" is an apt text, for we are united together for the cause we profess to serve; we are striving together, not severally, but as one great whole, to do our best on behalf of God's cause while we are in the world; we are striving for the faith of the Gospel, believing that God will bless all our endeavours, and leaving it to Him to carry them out for the furtherance of the Gospel. (Cheers.) The one true and only way in which we can win the children to Him is by being united, and I am glad to think that here, at all events, all sectarianism is absent. (Loud cheers.) We are united on one platform, for one cause, with faith in Christ, and praying together that His children might be properly looked after and properly trained. Then comes the second motto—"Uniting, ingathering, upbuilding." We are united, for union is strength, and we require strength to combat the vice and the wickedness of the world, which are the devil's delights and God's sorrows: ingathering human souls into the great Church of Christ, which, praised be His name, is large enough and comprehensive enough for all (cheers;) upbuilding the Kingdom of God, that glorious kingdom of the faithful which cannot be moved or shaken, and which will last through all eternity. Such are the objects of the Sunday school; for those objects we are gathered together in this great Convention; and to this Convention, in the name of the Sunday School Union, and in Christ's name, I bid all fellow-workers from all parts of the world a hearty and affectionate welcome. (Loud cheers.)

The CHAIRMAN: There is no more venerated worker in the Sunday school than our dear friend Mr. Towers, who will now address you. (Cheers.)

Mr. E. TOWERS (*London*).

As Chairman of the Convention Committee in London, I have been asked to express the pleasure with which we greet you on this interesting occasion. Coming as you do from many lands, and identified as you are with various sections of the Christian Church, we give you *all* a hearty welcome to this sea-girt isle. (Cheers.) We recognise you as representatives of the two millions and a half men and women engaged in this grand enterprise—as officers of the great Sunday School Army in all quarters of the globe—officers truly, for having responded to the Master's call, you have received from Him the Royal Commission, "Feed My Lambs," "Feed My Sheep." (Cheers.)

We have learned much from these great assemblies in the past, and those of us who were privileged to be present at the World's Conventions in London in 1889 and at St. Louis in 1893 have pleasant memories of those meetings, while the records of the proceedings furnish valuable information and stimulus to those who seek for guidance in Sunday school work. (Cheers). As the direct outcome of the last two Conventions, we see the providential hand of God in the appointment of special Sunday school missionaries for India and for Japan. (Cheers.) What special result will follow from this Convention, it is not for us to predict, but that it will issue in some distinct advance in the history of the Sunday School Movement, we have not the slightest doubt. For, as it has been wisely remarked, "What is the use of a Convention, unless it develops into something beside talk?" As one result of this Convention we would venture to hope that special thought may be given to the children of China, and that another consecrated servant of God shall be commissioned to organise Sunday schools, and to encourage the missionaries to develop the movement among the native Christians in that densely peopled country, as this is now being done in India by our esteemed missionary, the Rev. Richard Burges, and is about to be carried out by our friend Mr. Ikehara in Japan. (Cheers.)

In the course of this Convention we hope to obtain a general survey of the work the world over, and to make such suggestions as shall secure a wide extension of the Sunday school system. If some of the time should be taken up in considering the technique of the work, we trust that it will not be to the exclusion of the greater verities. We do not wish that all our time should be occupied in the study of the machinery only. (Hear, hear.) It rests with Sunday school teachers now, more than ever it did in the past, to endeavour to maintain the religious character of the Lord's Day, the cycle craze to the contrary notwithstanding (cheers); to stand by the good old Book as the revelation of God to Man—its enemies to the contrary notwithstanding; and to teach the need of a Divine Saviour for

sinners—any creed to the contrary notwithstanding. (Cheers.) The Day, the Book, and the Teacher must continue to be the channels through which light and life shall stream into the hearts and lives of the young. (Cheers.)

We regret that some who would have been with us from across the Atlantic have been prevented by the calamitous war. (Hear, hear.) We miss especially the genial presence and loving spirit of our dear friend Mr. B. F. Jacobs, who is without exception one of the foremost Sunday school men of this century. (Cheers.) It is a somewhat remarkable coincidence that in the year 1862, at a general Sunday School Convention in London, when our esteemed friend the Rev. J. H. Vincent, now Bishop Vincent, was present as a delegate from America, he referred to what was then the hour of their national peril. Thirty-six years have elapsed, and that country is once again in the throes of a war to right the wrong—(cheers)—and we would take this opportunity of tendering to our American brethren and sisters our sincere sympathy with them in their national trouble, and pray that there may be given to that great country a speedy issue out of the present turmoil and strife. (Cheers.) It has been my pleasure to visit America twice, and on each occasion I have been touched by the number of persons I have met, who in some way or other desired to link themselves with the Old Country. One had a brother, sister, or relative in England or Ireland, another whose father or grandfather came from some well-remembered town in Scotland; and each of them were hoping that they might have the pleasure some day of visiting the homeland; a pleasure which, I trust, some of you have now realised. (Cheers.) The ties of kinship between America and this land are very close, and our sympathies naturally go out to our brethren across the sea; surely such gatherings as these will help to cement more closely a true union of the English-speaking races. (Cheers.) In addition to the large delegation from the Metropolitan and Provincial Sunday School Unions, we are glad to have with us representatives from our distant colonies and from India, and some of the devoted Sunday school workers from the continent of Europe, to whom we hope the visit to this country will prove pleasant and profitable. (Hear, hear.)

In welcoming you to this great metropolis, we do not forget that London has been described as wealthy, worldly, and wicked. I am afraid we must admit that, as a great city, this description is not far from the truth. But, at the same time, we claim that London is pre-eminently charitable and Christian. In proof of this we have only to look around upon the numerous hospitals, asylums, and churches, and to point to the many societies that exist for the extension of our Lord's Kingdom. Several of these great missionary and religious societies are represented at this Convention, and we welcome these noble workers, among whom are to be found some of the grandest citizens, and the most distinguished Christian pioneers of the age. (Cheers.) But we are glad to remember, on such an occasion as this, that the

Sunday school affords a field in which all may find a place; and in this connection we are reminded of the message of the prophet Elisha, "Thus saith the Lord, make the valley full of ditches; ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water." We have yet many ditches to dig, and the humblest teacher among the many thousands in town and village can help, if it be but to remove a spadeful of earth, for the inflow of the Water of Life, and thus prepare the way of the Lord. (Cheers) Relying upon the conscious presence of the Divine Spirit in our midst, and with that fervent charity which will cause each to esteem another highly for his works' sake, we would enter upon this Sunday School Convention, with the assured belief that the results shall be for the furtherance of His Kingdom, for whose universal reign on earth we pray. (Cheers.) Again, in the name of the Convention Committee, I give you all a hearty welcome. (Cheers.)

The CHAIRMAN: In the Roll Call I regret to find that an injustice was done to a small but most interesting colony, as we did not note the presence amongst us of five representatives from Newfoundland. If our friends will rise in their places, we will give them that kindly welcome which is worthy of that great colony of dogs and fisheries. (Laughter and cheers, amidst which the Newfoundland delegates rose and received a hearty recognition.)

THE NOMINATION COMMITTEE.

Mr. JAMES TILLETT (Secretary of the London Convention Committee): On behalf of the American delegation and by request of the delegates from other countries, I present to you the following list for membership of the Nomination Committee:—

England—Edward Towers, T. J. Cox, Jas. Tillett, E. W. Gover.

United States—Prof. H. M. Hamill, C. D. Meigs, E. K. Warren, C. N. Bentley.

Canada—Rev. Aquila Lucas.

Australasia—A. Jackson.

Sweden—Augustus Palm.

Mr. Lucas was elected Chairman and Prof. Hamill Secretary of the Committee.

I move the adoption of this list.

Mr. JAMES E. LIDDIARD: I beg to second the proposal.

The motion was agreed to.

The CHAIRMAN: On behalf of the churches of the United Kingdom and Ireland, an address of welcome will now be given by one whose voice is very familiar on this side of the Atlantic, and whose name, I am sure, is known in every colony and in every American State. (Cheers.)

The Rev. Dr. John Clifford.

Mr. President and dear friends,—I have the honour to convey to you the greetings and good wishes of the National Council of the Free Evangelical Churches of England and Wales, of which Council I have the privilege of being President; and I may add that its appearance in this Convention is altogether a new feature, this being the first time. The Council represents nearly 2,000,000 members of churches in England and Wales, over 3,000,000 Sunday school scholars, and 400,000 teachers. It is an organisation which has sprung into existence with remarkable rapidity, and it is remarkable for its solidity, for its strength, and for its capabilities and usefulness, as it is for the speed with which it has taken shape and taken hold of the heart and conscience and affections of this country. It is, I believe, the pioneer of work of this sort which will very speedily take form not only in our own Colonies, but also in the United States, and, I also think, throughout the length and breadth of the world. Perhaps it may be very wrong in us to express anything in the shape of congratulation or surprise at such a manifestation of Christian unity; yet it is, in one aspect—we ought never to be divided. (Applause.) We are only just coming to realise the Master's word and approximating the realisation of the Master's idea. Therefore, while we are exceedingly grateful for this singular and glorious manifestation of our Christian unity among the Free Churches of this country, we nevertheless take to heart the fact that we have been so long in drawing towards Christ's ideal and realising the answer to His prayer. These churches consist of Friends or Quakers, of Methodists in all their varieties, of Independents in their two wings, of Congregationalists and Baptists, and of Presbyterians, and also of the Salvation Army. (Applause.) So you see that it is a most representative gathering; and it is undertaking tasks of great enterprise and moment, on behalf not simply of the churches themselves, but of the churches through their Sunday schools, for these churches look upon these Sunday school teachers as a most important arm of their service, regarding them as being in the true Apostolic succession, and maintain that they have entered into the heritage, the spiritual and indefeasible heritage of the great Apostle Peter, as he received the words from the Master—our Master still living, ascended, and speaking afresh to us this morning—"Feed My lambs; tend, feed My sheep." So that this Convention is a gathering of the utmost importance and the greatest significance. We rejoice in it, we are anticipating great things from it. Our Sunday schools are the field where we have reaped nearly the whole of our harvests. (Cheers.) Five-sixths, certainly, of the grain gathered into the churches of Jesus Christ in this country have been reaped in the Sunday school. (Cheers.)

One of the great ends designed by such an organisation as this is

that the Sunday school workers of the world should be brought to march in line, and that the best things you have in connection with the Sunday school work in the United States should become the property of Old England. (Cheers.) You, in America, are a long way ahead of us in this, as in so many other things, and the United States may rejoice in that; but we wish to recognise our responsibility to come into line with you and to keep step with you. We mean to. (Cheers.) In my journey through foreign lands I found that the Sunday school which showed the finest equipment of all and seemed to have the best trained teachers was a school I visited in Honolulu (cheers); but it was of American creation. (Laughter and cheers.) We want not only your American creative faculty to inspire us in England, but that the best organisation in the world should be adopted in Germany, Austria, and the whole of Europe; and so our Sunday school work throughout the globe shall be increased in its efficiency, and thereby its service to the Kingdom of God abundantly extended. One of the things which, in travelling about this country, I have discovered to be specially needed is some continuous and thoroughly organised system of training teachers. Our churches believe that all the Lord's people are prophets, but they also hold that a prophet may be improved by training. (Laughter and cheers.) Prophets can be trained, and prophets can be improved by training. Even deacons and elders can be improved by training. (Laughter.) If so, why should there not be the possibility of those men and women, on whom the Spirit of the Lord has descended, organising such a system of continuous training of the young life of our churches as that they shall come into our Sunday school completely furnished for every good work that the Sunday school demands? (Cheers.) I heard last week that the millennium had come to Boston—not our Boston in Lincolnshire, where we do not expect such things (laughter)—I mean Boston in the United States. Now it is exceedingly undesirable that the millennium, when it does come, should come in patches. (Laughter.) We want it all round (cheers), and to bring the millennium all round we must certainly devote ourselves most strenuously to the task of winning the young in our towns, cities, and villages to the Lord Jesus Christ, and so get them in their early years prepared for the work which it is possible for them to render in connection with the Kingdom of God. (Cheers.)

On behalf, not only of the National Council of Free Evangelical Churches in England and Wales, but of the whole of the churches of this country, the Anglican Churches, as well as the Free Churches in Great Britain and in Ireland, for I am sure, notwithstanding our various differences, none can look upon a gathering of such importance and of such a character and calibre as this is without wishing for it the abundant blessing of Almighty God. (Cheers.) In the name, then, of these churches, and especially of the National Council of the Free Evangelical Churches, I most cordially welcome the Convention to this metropolis, and wish for it the crowning blessing of God, so

that it may issue in reproductive benefits throughout the generations to come. (Cheers.)

"Come, thou fount of every blessing,"

having been sung,

The CHAIRMAN said: I shall now have the pleasure of calling upon friends from different parts of the world to respond to the addresses of welcome to which we have all listened with so much delight. First of all, I invite the American delegates to respond, through the Rev. Dr. Spalding, of the United States of America.

RESPONSES.

The CHAIRMAN: May I ask you to give the salute in the proper form? Now take your handkerchiefs in your right hand, just passing one corner round the finger. Now, one to be ready, two to be steady, three to give way.

THE UNITED STATES.

The Rev. Dr. SPALDING.

Dear old England! the wide, wide world salutes thee! the imperia daughter among the nations sits at the feet of her Imperial mother at this moment.

We are proud and happy to respond to the cordial and felicitous words and welcome which has been spoken to us and spoken to those who have come here. This great metropolis lifts once again its gates very high to welcome this World's Sunday School Convention. The greeting of last evening by the City itself through the Lord Mayor and the Lady Mayoress, the hearty and affectionate greeting of the Marquis of Northampton, and the warm, tender, loving cordial greeting of Mr. Towers, and the hearty words of Dr. Clifford, have touched a very tender chord, especially in the hearts of the American delegation. We were told before we came that we would have to go very slow with reference to any suggestion, when we were in our new affinities at this critical moment of history with our brethren of Great Britain. But our brethren go a great deal faster than we can ever think of going, and if we keep up to them we will ride on the wings of the wind and make the clouds our chariot. If it shall be that history shall ever bring about in any form the consummation of an Anglo-American alliance it will be not only a political movement in the spirit of commercial interests, and relations, and alliance, but it will be saturated with the spirit of universal evangelisation. And at least the heart of that evangelisation will be the Sunday school. For we have come to learn across the sea as you have come to learn on this side of the sea that evangelisation without education is evaporation; that education without evangelisation is enervation; that evangelisation and education together mean emancipation.

I am satisfied as I want to be, and I make the suggestion with all due modesty from us as a Convention, that the century plant of history is the institution of the Sunday school. The century will close upon nothing which adorns it more than this one single institution. In an address a few days ago I heard a very significant collocation of names. I was impressed with them. There were five names which stood for so much, and altogether stood for so infinite a much. These names were Augustine, Luther, Carey, Raikes, Gladstone. We are proud of the name of Raikes, and that it is placed in the category. I say it is a recognition of the relation which the Sunday school holds to all movements of great religious, and material, and social progress. One of our great senators, a sagacious statesman, a superb scholar, Charles Sumner, said, "If you would fortify the nation you must sanctify it. You must make it both citadel and temple." Why that was a sentence from Mr. Sumner's point of view which stands fittingly alongside the statement of your own great John Bright, that the institution of the Sunday school has done more for England's posterity than perhaps any other one institution. "The citadel and temple." Hold it up! Look at it for a moment! Let the light shine through it! What does it mean? I see two figures standing this morning at the marriage altar. Who are they? Holiness and humanity, armament and altar, patriotism and piety, flag and Bible. We have come to see the relation of these great co-ordinates of history as we have never seen them before. We have been far too much concentrated in the conception that the great supreme dominant thing was sacramental, sacerdotal if you please. But we can know in the history of this movement as never before that the human Christ is abroad over the world and breathing into it His own holy flame. If we were to look for a definition of history for the moment let it spring up at this Convention. I spring it at this great work. What is it? It is time marching to the music and to the step of youth. That is what it is. There is something of the fire and the spirit of eternal youth. There is a picture with his lank form, scythe in hand, long beard, strident step, pursuing a little boy. And a little negro child was looking at the picture. His mother said: "You must close the book, for it is time to go to bed." Reluctantly he laid down the book. The first thing next morning he turned to the picture, and his clever little face lighted up with glee and gladness, and he said, "He hasn't cotched him yet." If I understand the spirit of the noble words of the Marquis of Northampton this morning, they mean that we shall have no conception of anything that shall be a terror to childhood from which it shall flee except evil in every form, but that over the childhood of the world there shall brood the tender loving spirit of truth.

There are three things—I hasten more than I would like—there are three things specially in connection with this Sunday school movement. There are Youth, Truth, Duty. And I believe these three things are the pillars of a great civilisation. Youth is the bread of

history; youth is the spirit of progress; youth is the nursery of heaven: it is the breath of eternal youth which is upon the world. The next is Truth. That eminent American lady, Mrs. Alice Freeman Palmer, says she went into a school a few weeks ago, and she found a depressed spirit there and could not comprehend it. She heard a little child sitting on the block of penalty weeping as though his heart would break. At a signal from the teacher two of the larger boys came and began to pull down the American flag which floated over the school building. Mrs. Palmer could stand it no longer, and said, "What does it mean?" The teacher said, "That little boy has told a lie, and the American flag cannot float over a building where a boy has told a lie." That is what our flag stands for; that is what your flag stands for, truth. Then the final is peace. It has been in my heart, as I know it is in the hearts of this delegation, as I know it is in the heart of our great Christian world, that there might come out of this Convention one benediction that should guard the world. That is our prayer. It is our feeling altogether, and it is this benediction to the wide world. There is not a nation we leave out; there is not an island in the sea but we would touch it. Wherever there is a human life let the benediction go. "The Lord bless thee and keep thee; the Lord make his His face to shine upon thee; the Lord lift up the light of His countenance upon thee, and give thee peace."

The CHAIRMAN: Chief among the most cordial feelings that recent events have proved to exist between the two great continents of England and America may perhaps well rank the warm loyalty that exists in that great Dominion of Canada, which has drawn them to us and has drawn us to them. We rejoice to welcome one of its most distinguished citizens here to-day in the person of the Hon. S. H. Blake, of Toronto, and he on behalf of Canada will respond to this address of welcome.

CANADA.

The Hon. S. H. BLAKE (*Toronto*).

I thank you for the kindly words which you have addressed to the visitors from the frozen north. I think that we are so much one that almost the same delegate might answer for the northern and southern portions of the continent of America. And no people can feel greater regret this day at the absence of our beloved friend, Mr. B. F. Jacobs, than we Canadians do. I believe it is largely owing to overwork that he has not been able to be with us, and no man ever gave himself more freely to Canada than Mr. B. F. Jacobs. No convention with us seemed to be complete unless he or the late Mr. Reynolds, our late field secretary, was present with us. Their names are inspirations, as are also these names that we see around this building—Charles Wesley, John Wesley, John Bunyan, George Whitfield—which have done as much for the old land as they have for the continent of America, names dear

to us, names beloved, names of men who have fallen in the Master's service, but who still live in our hearts and memories. And, Mr. Chairman, allow me on the part of the Canadian delegation to say that we mingle our tears with yours because of that event which we cannot see clearly to-day, but which we shall see hereafter, as having deprived us of four members of this Convention. We know, however, that underneath were the everlasting arms, and we know that the sea shall give up its dead, and though the poor frail body may be sunk God opened the sea gate of His heaven and gave them a glorious entrance. And, therefore, we sorrow not as those that are without hope. It is better. It is good for them to be there.

And now, Mr. Chairman, it is suggested that the Englishman is cold and is distant and is repellant. We shall not take that character back to our homes. No warmer welcome could have been given than by that most appropriate one when they introduced us into the great workshop from which we borrow the only tool that we want—the Bible—in our work. It was most fitting that we should be brought to that book that never changes and that never need change, for it is the only book that furnishes the one remedy for the great world-wide desire. For we are all of one blood, and we all have the infection of sin and we must never forget that our Blessed Lord in His parting words directed that they should teach that which "I have commanded." We never shall need a new weapon. We never shall need another sword. It is as ample to supply the needs of the nineteenth century as of the first, and of as many centuries more if the world should last. I thought what a splendid commentary upon our book was given yesterday when a friend said to me, "I want you to buy for one that is going to a certain examination some books of science." I said, "Haven't they got the books of science of seven or eight years ago when your child was at school?" "Oh! the books of science of seven years ago are useless to-day. You must get the new books of science if your child is to pass her examination." Thank God our book is always new. *Verbum Domini manet.* The word of the Lord remains ever new and ever old. We want no new book. We have no need for it. We know how amply it supplies all our needs and meets those of our children. And then what a warm welcome we have received even as the warm welcome was given, as the citizens of London held out their hand to us through the Lord Mayor of this great city yesterday.

But, Mr. Chairman, how peculiarly pleasant it is to us this morning to be welcomed by those who are around—our fellow-workers of the churches of this great land. It is very gratifying to us that this should have been given to us through Dr. Clifford, and through the representative of that great historical body, the greatest in the world, the House of Lords, through the Marquis of Northampton. I thank the Chairman for the kind words that he has spoken of the Dominion. We feel indeed as the children of the Queen, and we desire now to rise up and call our mother

blessed. For, indeed, there is nothing that thrills men more in the Conventions in the United States than the warm way that you welcome that great name throughout your great land. What is our motto to be? Is it not "The children of the world for Christ?" Is it not that we are to bring them into right relationship with their God? For I maintain that no man and no woman can in the truest sense be in right relationship to the parent or in right relationship to the State until they are in right relationship to God. If you have that, all is right. And we point to that other great name written on these walls, Oliver Cromwell. We want every child to bear away his motto, "Fear God and then you have naught else to fear." If we can once get that reverent fear of God, all falls into the right and we become brave and true and honest and just. It is well that our State should undertake the education of our children. It is well that everyone should be given, as it is called, the three R's, reading, writing, and arithmetic; but what we want them to have is the fourth R, religion instilled into the heart in order that they may know how rightly to use the education that is given by the State. Because we must bear in mind that if we give them that State education, and that alone, we are making them skilled, and we are training it may be for great evil. We are making it easier for them to work out what is wrong. Therefore, although we are here with our various thoughts, some believing in denominational teaching which I from my heart do not believe, and some believing in a little of the Bible and some in more, I believe we should all take our stand on the question, Is the teaching in the State schools to be Christian or is it to be non-Christian? It is not to be denominational teaching but simply the word of God taken as the great text-book, and the great object lesson presented every day to every child that there is a God, that He has given to us His Word, and that that Word of God gives light and gives life and gives strength.

But with all our varied thoughts upon this, we are here met with the one thought whether the State does much or whether the State does little, God has opened to us a great door. God has given to us great means, and God has given to us His Word, and He has given to us the thought that that Word feeds the soul, and while the body and while the mind may be otherwise taught that great real ever-existing portion, the soul is not to be neglected. This is a great voluntary movement. The truth has been given, and our thought is that we must have this word—love, honour, respect, and pardon.

I thank you for the hearty welcome, I thank you for the loving feeling. If there was naught else from these Conventions, it is enough that we are brought together, that we are bound together, that we are united together, that Jesus Christ is uplifted as the central thought, and that we have been brought near to him. We are united in those bonds which never end. God bless and God help and God give great spiritual fruit from this Convention for Jesus Christ's sake, Amen.

Australia.

The Chairman : Now we pass round to the very Antipodes, and we summon our Australian representative in the welcome person of Mr. Stocks, whose journey to the Conference of the Young Men's Christian Association has enabled him kindly to discharge the duty here of representing the Australian Colonies.

Mr. Stocks (*Victoria*).

Christian Friends,—On behalf of Australia, with which are gathered many countries, speaking many languages, we thank you for your hearty Christian welcome to those from the other side of the globe. Now in my country they are retiring to rest after the labours of the day; ours are beginning. I am glad that one from Australia is able to show himself to an English audience, because Englishmen and Britishers have somewhat strange ideas about Australia. I am glad to show that whatever we are internally we are not black externally. We are a country of much interest. The island of Australia is really a large continent. New Zealand and Tasmania, altogether forming Australasia, could just take in Europe. We also are a people of large ideas. I think, Sir, that that must run in the blood, because we find our cousins across the Atlantic have also large ideas of themselves. Well, we in Australia have not only large ideas of ourselves, but we show by our acts that we deserve to have those ideas. Advance, Australia! is our motto, and we do advance. Why, friends, many many years before such a thing was heard of in the British or American legislatures we had vote by ballot. We set them the example. They did well to follow it. Years ago we passed an Act legalising marriage with a deceased wife's sister. I am glad to see the other day by the papers that our House of Lords has passed a motion for the second reading of the Bill kindly legalising the children of such marriages so that they can inherit landed property in England. Our Governor, Lord Brassey, and our late Governor of New South Wales, Lord Carrington, I am glad to say, were on the winning side. I forget the list of noble lords on that side, but I hope our honoured Marquis of Northampton was also on the right side, and we know that the right side is always our side.

England looks upon London as the capital of the world. We look at Melbourne as the capital of Australia. Please don't tell New South Wales that, though, or else I may not be permitted safely to visit New South Wales when I return. Federation is in the air, and federation is our watchword in every cause that we consider for the benefit of the colonies. Victoria, South Australia, and Tasmania have voted for federation. The others, we hope, will come in afterwards. Long ago—thirty years ago I think it is now—the three Presbyterian Churches united. We have no United Presbyterian

Church, no Free Church, no National Church—all are united—the Presbyterian Church and the Colony Victoria. Vigorous union is also to be found in our Sabbath schools. We have our branch there of the Sunday School Union. We do what we can in what we call the bush, you call it the country. Persons take up the land for farms scores of miles perhaps from the centres of population, and there we find men and women who toil hard during the day gathering a few children about them in their own houses there to teach the children the Word of Life. These are helped by us in every possible way by grants of books; another way we help is by forming bush libraries. A small case of books is made up which is lent to one of these Bush Mission schools. After these books have been read they are returned, and another case is sent, the first case going to another centre; and so we try to interest the children in religious literature as well as teaching them the truths of the Gospel.

Mr. Towers thought fit to make an apology for London. Well, Dr. Clifford said that training improves persons—travelling also improves persons. If Mr. Towers were to visit Melbourne he would see that he had some need to apologise for the City of London. There our public houses by law are closed on the Sabbath day. No publican is allowed to sell any liquor except to any one who proves that he has travelled ten miles or more on that day. Otherwise the bar is locked, and it is illegal to unlock that bar. So we do what we can to raise the population, raise their thoughts, raise their desires, teaching them that this is not their country, but that they must seek a better and a higher and a holier country.

Therefore, on behalf of Australasia, I thank you again for the kind welcome that you have given to us. The very first person we met when we landed here from Melbourne was our Chairman. He kindly extended to us his hand of Christian welcome. And from others since then we have found nothing but heartiest greetings and kindly feelings. Therefore again, Christian friends, allow me to thank you, on behalf of Australia, for the welcome you have given us.

Germany.

The Chairman: I have now to call upon the representatives of Europe, and first of all Professor Fetzer, of Germany, will say a few words to us.

Professor Fetzer (*Germany*).

Mr. Chairman, President, and Fellow-Workers in the Sunday schools,—Hitherto all who have addressed us have been of one tongue, speaking chiefly the English language. I come to you as the representative of Germany to address you on behalf of the Sunday school work that has been carried on in Europe. It gives me great pleasure to attend this third World's Sunday School

Convention, as I have had the honour and the pleasure to be present at the first which met in this room, and the second which met at St. Louis, as has been mentioned before, in 1893. The results of these Conventions, and the inspiration which all of those who attended them received from them, encouraged me to come over here to attend this third Convention. And seeing the hearty welcome which we have received, those of us who have come from far away, whether from Europe or from America, or from Australia, or India, or Japan, from that welcome I say I feel much more encouraged, and glad that I am here to speak to you, and to listen to what has been said to us during the sessions that may be held here through the next few days.

Our work in Germany is in many respects widely different work from that which is carried on either in England or in America, owing to the fact that the religious condition and state of affairs is quite different from that in those countries I have just named. We therefore feel above everything else, that it is of great interest to us to come over here and learn from the friends that are far in advance of us in Sunday school work. I have had occasion to look into Sunday school work in the United States on different occasions, having spent there a number of years, and having visited it once or twice since I have been in Germany. And I always feel that the work there is quite in advance of anything that can be done or can be said of our work in Germany. One reason of this difference is, as I have already indicated, the difference of the State Church to the free churches, and the position that they take towards every undertaking that is entered upon by the free churches in furtherance of the cause of Sabbath school work. I might mention, without exaggeration at all, the various hindrances and the many obstacles that are put in the way of the small free church Sunday schools in different parts of Germany. They labour under difficulties in consequence of this of which you in England, much less those in the United States, have not the slightest idea. The children are gathered by our people into the Sunday schools here and there. Thank God, the Sunday school work is prospering. Sunday school work is increasing in spite of the obstacles and hindrances that are put in the way of the workers in the free churches. But it would prosper far more, and would spread out to a far greater degree in all parts of Germany, if there were not so many narrow-minded—I do not wish to say all of them, but some of them—narrow-minded State clergymen, who have the control of the public schools in their hands. They do a great deal to hinder the Sunday school work of the free churches. This is particularly true of Saxony, the land of Luther, but it is not only true there, it is true elsewhere, and we feel therefore that it is always necessary for us to come and receive something of an inspiration from you here at this gathering as it is assembled before us.

Our work is carried on, inasmuch as we can do so, in about the same way that it is carried on elsewhere. The papers and magazines which we receive from England and America help us to get

an insight into the work as it is done in these countries, and as far as it is possible we try to adapt these ideas to the particular work of the Continent. We cannot accept all the ideas which are presented to us in these papers, because not only of the difference of the language, but of the difference of the state of things, nevertheless, as far as we are able to appropriate them we do that gladly. Your magazines, as I have said, and your papers, have given us very much encouragement in many ways, and when we arrived here to-day, as I may say, in larger numbers, I think, than nine years ago, we come here with the same purpose in view, to learn of those that have a greater experience in this work than we have, and we shall go back to our native countries to work among our people with the heart and a purpose of doing them more good, being encouraged by what we hear during the following days.

We have our Sunday School Union among the Dissenting churches that assembles every three years. There were not, I dare say, as large a gathering as there is here. There were only about forty or fifty of us; but we were glad to see so many from different parts of Germany gathered there to consider the work of the Sunday school in that land. What gladdened the heart of more than one person was the fact that, as the question was raised by one of those present, "How many of those that are now teachers, and at the head of Sunday schools, were converted during their stay in the Sunday schools, or as Sunday-school scholars?" About one-half of them rose, and confessed that they had been converted while in the Sunday schools. And a further number rose when the question was put as to how many were converted before they were twenty-one, having, at the same time, come out of the Sunday school work. And I think there were two-thirds or more that rose and said: "We were all, directly or indirectly, the result of the work of the Sunday school." So you see, Christian friends and fellow-labourers, that our work in Germany is not in vain.

We want to be encouraged by what we hear. We want to be stimulated by what we hear. We want to receive new ideas by what will be presented to us here during the following days, and we hope to go back encouraged and stimulated for the work that we are called upon to do. And we feel that if the Spirit of the Lord speaks, He has been asked to be with us this morning, and He will be with us during all our sessions; all of us, from whatever region we may come, will go back saying, "The Lord has been with us. His Spirit has been resting upon us"; and the work that is done will give a new impetus and a greater impulse to all the Sunday school workers in every part of the world. May God help us!

The CHAIRMAN: We have a distinguished representative of Germany here with us this morning, whose voice I know you will all like to hear. Those of us who remember the diplomatic circle at the Court of St. James's some thirty years ago, will retain honourable recollections of the distinguished German ambassador of that time, Count Bernstorff. We are very glad to have the Count Bernstorff of another generation as

ambassador of the Sunday school workers of Berlin at this Convention I will ask Count Bernstorff to address you.

COUNT BERNSTORFF (*Berlin*).

Dear Christian fellow-workers,—You must excuse me speaking. I only do it in obedience, as I am a kind of addition to the printed programme of this morning. But it is a great pleasure for me, as one who stands for thirty-four years in Sunday school work, to address this great assembly of fellow-workers. And I am also very happy to give a testimony of gratitude to all the Sunday School Union has done for us in the years which lie behind us. Then let me express gratitude for the reception which we met here, and which was also given to us last night. It makes always a great impression on us to see in the City of London, and by its first representative, such a testimony is given to this Sunday school work.

Sunday school work was begun in Germany thirty-four years ago. The pastors were jealous of it, and especially the schoolmasters were jealous, because looking at the name Sunday school they thought it was in opposition to their work. They thought that it was their task to educate the young. But it was never the intention of the Sunday school to act as a substitute for the ordinary school. We know that the school alone cannot do everything for men, as they continue to be educated all through their life. There must also be one other instruction besides the influence of the school, and it is the influence of the Bible which is taught by the Sunday school. In some way the difference between your country and the United States of America on one side and our country on the other has diminished, in so far as formerly here in England and also in America the Sunday school was necessary, because there were not so many public schools. I mean the public school system was not in such perfection as it is now. But since here in England the public schools have come to their present height, I think you will recognise that the Sunday school does not attempt, as it originally did, to take the place of the public schools—it supplements them. It is a place where the children are to be brought into contact with their Saviour. Now, we have not been able to give up the name of Sunday school, on account of that opposition against it on the part of the schoolmasters, because that name of Sunday school is one that is used in all the languages of the world, and I may say that the name of Sunday school is deeply rooted in the hearts of all those who have ever been connected with this work. We can never give up that name.

But now I am happy to say that these prejudices have to a great extent vanished. It is difficult for us to give exact statistics. I wanted to bring you data of our Sunday schools in the State churches, but it was not possible because we could not in the time given to us draw up exact figures. The data known to us are still the same which were mentioned in 1893 at the St. Louis Convention. But I

am convinced that the Sunday school movement has increased since that time. And, speaking of the large city of Berlin, there is not one church without a Sunday school connected with it. When the Sunday school movement began there were in Berlin only four children's services. In all the other churches there was nothing done for the children. Now there is not one church without a Sunday school, and in most parishes there are a great many more than one, because, besides the Sunday schools held in the churches, we have those conducted by the City missions and by other agents of home mission work. Therefore, we are fully convinced that this work will continue, and we trust that the Lord's blessing will ever attend it.

Sweden.

The Chairman: We shall now welcome another distant worker, Pastor Truvé.

Pastor Truvé (*Sweden*).

Mr. Chairman, my Christian friends,—I am somewhat embarrassed to stand here before such a large audience as I have not spoken in your language for the last five years. I was presented as a Swede. That is true, but I have a mixture of American and English and Swedish in my frame. I was born in Sweden, and partly educated in an American University in that country. My first wife was an American, and my second wife was an English woman. (Much laughter.)

I come here for three purposes, and I have three objects in view. The first thing is, Mr. Chairman, to thank you for all the benefits we have derived from the Sunday School Union in England. The Sunday School Union has helped us during the last twenty-five years, helped us nobly and generously, and given us means to support sometimes twenty missionaries, who travel north, south, east, and west in Sweden, and establish new Sunday schools. When I think of the work this Union has done in Sweden, I say it is not only Sunday school work, it is missionary work. Thousands have blessed God for having been brought under the influence of Christianity through this Sunday School Union.

The second thing I wish to say is that I have come here to learn. We have adopted in the past many things from England and America with regard to Sunday school work, and we have come here as a deputation to gather fresh ideas from this Convention.

I wish to express another thought before I leave, to tell you that we have had many great blessings during the last year, especially in our Sunday school work. Whenever I have taken up my Swedish religious paper this winter, and looked into it, I have found that everywhere in Sweden, in Sunday school work, many have been converted. We have never had such a blessing in Sweden as lately. There has been a wonderful pouring out of the Holy Spirit, and God has blessed us greatly in our work. I hope you will not leave us

when we need further help to continue our great work alone in that large country. I say large, because our population is so scattered.

I will not detain you longer. I am glad of the opportunity of saying a few words, and I thank you for the hearty welcome we have received as delegates from Sweden.

India.

The Chairman: Perhaps no result of the Convention last held in this building equalled in importance the mission of our dear friend, Dr. Phillips, as a Sunday school missionary to India; but this morning we have one, who, I think, longer even than Dr. Phillips, and before his mission commenced, was identified with this noble work. And there is no memory in India more honoured in Sunday school work than that of Bishop Thoburn. I am glad to call upon him to say a few words on behalf of India.

Bishop Thoburn (*India*).

In responding on behalf of India to the kind words of welcome which have been extended to us, I think nothing could be more appropriate than for me in the first place to express our profound gratitude that India is represented here at all. And in this I probably express the feeling of many before me. When you hear of what is popularly called a heathen country, you are not usually supposed to expect that anything could well come from it. India still ranks among the great heathen powers of the world, but there is a strong Christian element there, and I am very glad to say that India, including Malayia, is here this morning in the persons of the seven delegates, representing more than 5000 Sunday schools, and more than a quarter of a million Sunday-school scholars. Well, this may not seem like a large working force, yet I think that when you come to consider your statistics you will find that the ratio of increase since the last meeting of this Convention has been greater in our country than in any other country represented here.

Then you will bear in mind also that while our work as Christians is somewhat circumscribed, we speak on behalf not only of a great country, but of a great empire. With a single exception, India is the most populous empire on the face of the globe, and I am not sure that there is an exception. For China is falling to pieces rapidly. Now you must remember that we represent not only India proper but also the Malay Peninsula and the great islands beyond, including the Philippine Archipelago. When you met at your last Convention there was no Protestant labourer admitted to that field. There is a Christian flag that waves at Manila this morning. Christian Sunday schools must soon be planted upon these rich and promising islands, and I think I give expression to the feelings of 40,000,000 or 50,000,000 of

people on the other side of the Atlantic when I say that the flag which now protects the Christian preacher and teacher at Manila will wave as long as there is a Christian nation called America. (Loud applause.)

In the last twenty-five years there has been a remarkable development of Sunday school work in India and Malayia. In the first place it has been discovered that the Sunday school has been peculiarly adapted to shield and command the children of our converts and the converts themselves. There was nothing new in discovering that children would find the appropriate place for instruction and culture, in the best sense of the word, in the Sunday school, but the missionaries were a long while discovering that the great mass of their converts were practically but children in understanding, and that there was a most teachable spirit among the young men and women of India and Malayia. So the Sunday school has incorporated in its ranks a great many of these converts during the last five or ten years. There is another discovery, also of very great importance. It is this. The Sunday school in India, and I suppose it is true of China, is a powerful and most successful evangelising agency. In other words, we reach the adults through the children. If you come to any part of the great Indian field, you may find your Sunday school under a village tree, in a mission chapel, in one of the school buildings, or perhaps on some retired verandah. But we have one thing. The children all learn to sing gospel hymns to native tunes. When these little folks, most of whom are boys, go up and down the village street and enter their homes, they are singing these blessed old hymns, some of them Moody and Sankey's translated, some put to tunes of their own. In the villages and in their homes they sing these songs, and so the villagers, the mothers especially, receive a privilege that they could not get in any other way. The mothers cannot join the village congregation as a rule, and are generally inaccessible to the missionary, But their ears are open to the songs of their children, and, as it has often been said, there is more doctrine sung to the people than ever is taught. Then we gather large numbers of these people into the Sunday school. The doorways and windows are usually filled with men who are called heathen. (Drop that word, brethren, so far as a great part of the people are concerned.) They listen very attentively to the lessons and to the addresses, and in that way it has been discovered that the Sunday school becomes a powerful evangelising agency. I was intensely interested when it was said that we were working for India and Japan and must do something for China. When you come to hear the report from India you will see something of our wants. You must open your hearts. You must help us, and we will satisfy your minds that we need help.

And now, as I take my seat, I wish to say that as God has blessed us hitherto, we are working not only in hope but in confidence. I have addressed Sunday schools in many places, sometimes in marble

temples, sometimes under a village tree, but I have not yet addressed a Sunday school where I did not perceive that the children listened intently and with interest and with enthusiasm. There is no religious pessimism in the ranks of Sunday school children, any way. Then, in the next place, I am addressing a class of people who, for want of a different name, we popularly call Sunday school people, men and women, many of whom have long since ceased to be children, except in a gospel sense, who are interested in Sunday schools, who believe in them and who work in them and pray for them; for we see their fruits and we remember these Sunday schools have moved the peoples by millions. Take them as a class they are not pessimists; there is a hopeful belief in the Christian Church universal to-day. You will sympathise with me when I tell you I have the utmost confidence in a great future for Sunday school work in Southern Malayia and the islands below. My own belief is that many people who are here will see the day when these islands will report their Sunday school children by the million. I think I shall live to see it myself. May God bless you, and bless this cause in which you are enlisted, and hasten the day when all the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ that He may reign for ever!

At the suggestion of Mr. A. B. McCrillis, Rhode Island, the American delegates rose in their places whilst the Rev. Dr. Spalding prayed that America might be made equal to and discharge worthily her new responsibilities created by the American Spanish war.

South Africa.

The Chairman: The American delegates only rose while the prayer was being offered, but I am sure that prayer rose from every heart in this room. We are with our American friends in that.

Now, last but not least, we shall hear a voice from the city of diamonds. We have to hear from Mr. Richards, of Kimberley, South Africa, a few words of response to the welcome.

Rev. W. H. Richards (*Kimberley*).

Mr. Chairman, dear friends, and fellow-workers,—On behalf of the Sunday school teachers of South Africa, I thank you heartily for the greetings given by you to us yesterday and this morning. And I feel quite sure, when I return to my distant home at the end of the year, and give my fellow Sunday school workers there my present impressions of these great meetings, that it will greatly inspire and encourage them, and send them on their great work with intensified earnestness in their endeavour to teach the children the knowledge of Christ.

We have been reminded this morning that America is ahead of England, but that England is trying to catch America up. I am afraid I must admit that South Africa is behind England, but I can assure you we are trying to catch you up, and we mean, if possible,

to get into line with you in regard to Sunday school work. Our schools are not large; we could not point in South Africa to anything like what I saw last week in a Somersetshire village. There I saw a splendidly equipped Sunday school, and the pupils of the school comprised one-third of the whole population of the village. The ages ranged from about three years old to about seventy. They had Sunday school scholars there of all ages. We cannot point to anything like that in South Africa, I am sorry to say. We cannot get our adults to remain in the Sunday schools, except a few of them perhaps in the Bible classes. And then our juvenile population is comparatively small. But then, sir, we are a growing country, and that, with many other things, no doubt will improve.

We are trying to improve our methods of teaching. Reference has been made this morning to the necessity of giving more facilities for training Sunday school teachers. We are recognising that, and considering how we can help the Sunday-school teachers in this matter. We recognise the supreme importance of training, if the teachers are in earnest and love the children; but we hold that the more earnest the Sunday-school teacher is, the more he will welcome anything that may enable him to make that work more efficient; and we believe that training, not only in Bible knowledge, which is, of course, supremely important, but also systematic training in the art of imparting that knowledge, or the art of teaching, is scarcely less important. We believe that this would greatly help our Sunday school teachers to do a more efficient work than at present. And we are considering whether we can introduce some system of giving to our teachers this training which they and we feel they need.

I suppose we should all agree that Sunday school work was never more important, never more needed than at the present time, and I think I may say with truth that there can be no place in the world where Sunday school work is needed more than it is in South Africa, and that for two or three reasons which I can give you briefly. In the first place, speaking generally, we have not there, I am sorry to say, the same home influence and the same Christian home religion which you have here. It is true I met in the pages of one well-known novelist of to-day recently this sentence, that England is the most unfamily country in Europe. Alas for England if this be true, but I for one do not believe it. England must be altered very much in seven years if that statement is true. But out there we do feel a great deal the want of home influence and religion. Whether it is the beautiful climate, or the outdoor life, or the unsettled character of population, I do not know, but we feel there is little home influence and consequently home religious influence. Then the education in our public schools is entirely secular. There is not even a prayer offered in connection with the day-school. There is no reading even of the Bible, and I know that many good and earnest people think it is better that that should be so, and I am not going to enter upon that question. But I say that if there is very little religious influence in the home, and

no Bible teaching in the school, it throws an immense responsibility on the Church of Christ. And we feel that the only way in which we can meet the responsibility is to take up the work of the Sunday school, and to try and carry it on not only more earnestly, but with a greater degree of consecrated enterprise and of common sense, and that is just what we are trying to do.

And, brothers, I appeal to you to-day and ask you to give us your sympathy and your prayers in this work. We feel grateful to the Sunday school teachers of England—because we are feeling to-day in South Africa the influence of their work here. We feel the influence and a great many other things from England we do not want to feel, but I thank God because we feel the influence of the work of the Sunday school teachers, and that we do want to feel; and it will encourage us to feel more than we realised before that we are part of a great world-wide organisation and work, and that we are one with you in our prayers and in our endeavours, by means of Sunday school work, to win the whole world for God.

Report of Nominations Committee.

Professor Hamill, Secretary of the Nominations Committee, moved the adoption of the Report of the Committee, which recommended that the following appointments should be made:—

President of the Convention, Mr. E. Towers (London).

Vice-Presidents:

England—The Marquis of Northampton, London; F. F. Belsey, London.

Scotland—Sir John Cuthbertson.

Canada—Hon. S. H. Blake, Ontario.

United States—W. N. Hartshorn, Massachusetts; J. J. Bell, Minnesota; N. B. Broughton, North Carolina.

Mexico—Rev. H. W. Brown, City of Mexico.

Germany—Count A. Von Bernstorff.

Sweden—Wilhelm Carlson, Stockholm.

India—Bishop J. M. Thoburn.

Australasia—G. M. Hitchcock, Geelong, Victoria.

Chief Secretary—W. J. Semelroth, United States.

Recording Secretaries—E. Robertson, Canada; E. Norris, England; A. Crawford, Scotland.

Statistical Secretaries—J. B. Greene, United States; James Tillett, England.

Executive Committee.

Chairman—Edward Towers, London.

England—Charles Waters, London; James Tillett, London; Rev. Robert Culley, London; Rev. Danzy Sheen, Leeds.

United States—B. F. Jacobs, Illinois; Hon. John Wanamaker,

Pennsylvania; A. B. McCrillis, Rhode Island; E. K. Warren, Michigan.

Canada—S. P. Leet, Quebec.

Japan—T. C. Ikehara, Tokio.

Sweden—Augustus Palm, Stockholm.

Australasia—Archibald Jackson, Melbourne.

Choice of members from Germany, Italy, France, and South Africa, was remitted to the new Executive Committee.

The motion was seconded, and was agreed to unanimously.

The CHAIRMAN: And now, Mr. Towers, Mr. President elect, may I, on behalf of this Convention, assure you of the joy with which we see you assume duties of great importance, which we know in your hands will be most ably discharged?

Mr. TOWERS: Dear friends, I will not keep you now. My heart is too full to speak, and I can scarcely yet say I have made up my mind on this question, but I thank you very sincerely for the honour you wish to confer upon me.

The hymn, "We love Thee, Lord, yet not alone," having been sung,

The Rev. A. KNAGGS pronounced the Benediction, and the session ended.

FIRST DAY.—SECOND SESSION.

Tuesday Afternoon, July 12th.

THE WORK REPORTED.

The second session was held at the City Temple on Tuesday afternoon, the business portion of the meeting being preceded by a service of song. The President of the Convention (Mr. E. Towers) took the chair. After the singing of the hymn: "Stand up, stand up for Jesus," the Rev. H. B. Macartney, B.A., offered prayer.

The President: The Rev. Dr. Potts, of Canada, will move a resolution.

The Rev. John Potts: To many of us in this Convention from the United States, Canada, and British North America, it is a very sad thing that we meet without the person of our ex-president, Mr. B. F. Jacobs, of Chicago, and I rise to move the following resolution, which will be seconded by the "Honourable" F. F. Belsey, of England;—

"That a message be cabled to our absent ex-president, Mr. B. F. Jacobs—'Much missed. Convention gratefully remembers past splendid service.'"

Mr. F. F. Belsey: On behalf of the English and European delegates, I second the motion. I know our dear friend and brother, Mr. Jacobs, is regretting his absence as much as we are. If these words be cabled to him, they may do something to console him, and also relieve us somewhat of the feeling of disappointment at his absence.

I have been referred to as the "Honourable," but I must disclaim any right to that title. When addressed similarly by my American friends, I always say, "Well, I should like to know where the family estates are!" (laughter.). As a plain layman, therefore, I beg to second that resolution.

The motion was then put to the meeting, and carried with acclamation.

The Rev. Aquila Lucas (New Brunswick, Canada) then read the names of the Executive Committee which were appointed at the morning session.

The President moved that this be adopted, and it was agreed to.

The members for Germany, Italy, France, and South Africa would be elected on the Committee in due time. The members already elected would act as corresponding secretaries of their respective portions of the world-wide field.

COMMITTEE ON RESOLUTIONS.

The PRESIDENT: It is desirable that any matter which may arise of importance should not be considered in the full Convention, but that it should be referred to the Committee of Resolutions, for them to bring the matter forward, and the Committee has been chosen as representative as possible, so as to command the respect of the entire Convention. The names are as follows:—

For U. S. A. . . .	Mr. ISRAEL P. BLACK. Mr. BRISTOW. Mr. N. B. BROUGHTON. Dr. M. C. HAZARD. Mr. PEPPER.
For England, Ireland, and Wales . .	Mr. F. F. BELSEY. Mr. LIDDIARD. Rev. ROBERT CULLEY. Rev. DANZY SHEEN. Mr. E. NORRIS. Mr. PURVER.
For Scotland . . .	Mr. PARLANE.
For Canada . . .	Hon. S. H. BLAKE. Rev. Dr. POTTS.
For Australasia . .	Mr. STOCKS.
For Germany . . .	Prof. FETZER.
For Sweden . . .	Pastor TRUVÉ.
For India	Rev. A. JEWSON.
For Japan	Mr. T. C. IKEHARA.
For Mexico . . .	Rev. H. W. BROWN.

THE PRESIDENT: I will now call upon Mr. J. T. Holmes to give his paper on The Progress of Sunday School Work on the Continent of Europe.

THE CONTINENT OF EUROPE.

Mr. J. T. Holmes (Hon. Sec. Sunday School Union Continental Mission): It is not my intention to give in the few minutes allotted to me a history of Sunday school work that has been well done by others in various sections, and therefore without introduction I address myself at once to the main topic I desire to bring before you, viz:

The Extension of the Movement.

Beginnings are important, but we are not now at the start, we have come along the road of this labour of love for some thirty years, and rejoice that to-day we see it steadily progressing, and with God's blessing not only increasing numerically, but in usefulness, and attended by a spiritual prosperity.

Unfortunately all our Continental friends have not responded as promptly with regard to statistics as we could have wished, and our figures are by no means complete for a comparison with those gathered in 1893, but such as we have show a steady increase.

I quote a few examples omitting odd figures

	1893.	1898.
Denmark (scholars in) . .	55,000	71,000
Holland ,, . .	11,300	11,800
Italy ,, . .	11,000	15,700
Portugal ,, . .	1,066	1,419
Spain ,, . .	3,200	4,200
Sweden ,, . .	242,000	252,000

and I believe that when the totals come to be made up the increase will be found a substantial one.

It is also a pleasure to be able to record that the teachers and workers are appreciating Sunday school unions. I do not mean ours, but their own unions,—not perhaps on our lines, we do not expect that,—but they are realising that union is strength.

Sweden has within the last few years consolidated her scattered forces and formed one union for the whole country.

Norway works from two centres, but it is hoped that at an early date these will become one.

The Italian committee meeting in Rome is working quietly and prosperously, uniting all sections of the Church in a splendid way of its own.

I am glad also to know from the reports sent me that Sunday school literature both for teachers and scholars is increasing in circulation, and certainly some of the specimen magazines sent me do great credit to those who prepare them. So far I rejoice in these facts.

I should like also to bear testimony to the very efficient and grateful help given to Sunday schools by members of the Young Men's Christian Association. Quite recently has it been reported to us that in Bohemia they supply the best teachers, and I was informed when in Brussels that Sunday school work in some cases would scarcely be possible but for such aid.

In England we know it is difficult to find teachers, but it must be much more so in countries where the aims of the Sunday school are less perfectly understood, and where the confirmation age severs the connection of the senior scholars—the future teachers—from the schools, but we are hopeful that this will be overcome as intelligence advances.

But much as there may be to cheer us both in the excellent reports we receive from our missionaries and from the independent testimony of friends, we ought not to neglect reviewing our work from time to time. The law of progress is the law of life, and the Continental mission work of the Sunday school has not yet reached that stage when the motto can be adopted of "Rest and be thankful."

I am glad, therefore, at this Convention to speak in the presence of not only my own countrymen, but of many peoples, and say that the problem of evangelising Europe is the world's great problem to-day. I say let it begin with the children. What a better world this would be if the heart of the great European nations were moved and quickened by the gospel of Jesus Christ. And so I appeal to my American brethren, and say let us join hands more closely than ever before in this holy crusade for the spread of the Gospel through the Sunday school.

This is not a task set England alone, it concerns America as well—does not America realise just now the nearness of Europe in Cuba—does it not realise the nearness when the hundreds of thousands come to her shores from European lands seeking work and bread?

The cost of an ironclad annually would be money well and economically spent in evangelistic work among the children.

The work is truly international, and while both England and America have ever been to the forefront in carrying on Sunday school work, each in their own country—each for their own good—it would be selfish and cowardly now to say that having given our brethren on the Continent a hint or idea, we must leave them to carry it out. That which has been done is but the starting-point for fresh efforts and more organized labour, but it needs a very considerable increase of enthusiasm and support if it is to go forward.

All honour to the many societies who have done their little in carrying light to the dark places of Europe, but the Church of Christ has never yet seriously set to work to carry the message of the Gospel to them.

I have no formulated scheme to suggest to you as to how increased sympathy can be excited for Europe—it is enough for me to know that my near neighbours want bread, to move me with compas-

sion towards them. But I will venture to point out one method by which I firmly believe a great evangelistic wave might carry this Sunday school work forward, and while I intend no disrespect to any churches, I say it seems hopeless in many cases to wait for churches establishing Sunday schools; rather does it happen that churches grow out of Sunday schools.

As an illustration of what I mean, I would point to that grand work in Paris known as the McAll Mission.

At Dortmund, Germany, I have just heard of a mission school carried on with an attendance of 180 children—not attached to any church.

Pastor Lecoat in Brittany is doing a similar mission work with Sunday schools supplying his services.

Señor Albricias at Alicante in Spain is a schoolmaster doing his little with his day pupils, and such others as he can gather in.

There are many similar mission agencies I know up and down the Continent, but they need multiplying very largely indeed.

These mission schools are less liable to persecution than an organized Church. I do not say they will escape; but the school will present a smaller target for her shafts, and the forbidding and threatenings of priests, State clergy and schoolmasters will be unheeded if the children can be gathered into comfortable halls or rooms and made happy. All this will cost much money and labour. The Sunday School Union has never yet attempted work of this kind. We have never sent contributions for the support of any one Sunday school; but I incline to the opinion that it is worth doing if the work cannot be extended by other means.

Our own grand Ragged School Union is another example of what I mean—the work was not the outcome of the churches as such—but it did and does still supply a great want. And Sunday schools can, I believe, be multiplied, and Europe blessed if those who have the means will supply them.

The work must be aggressive, not in a polemical sense. Happily children need not be asked to listen to things doubtful when there are so many certainties; but the opportunities for hearing must be multiplied in the dark corners of the great cities, it must go forward.

The Continental Committee recently addressed a number of questions to the secretaries of Continental Unions, and among them were these—

(1.) Do you consider the work of a missionary agent the best method of extending Sunday school work? and

(2.) Can you make any suggestion by which the movement could be more efficiently helped, either in place of or in addition to the present plan?

To the first of these two questions the reply of our Union is typical of others, and I will give it in the words sent me.

"I cannot but give an affirmative reply to this question. Our missionary is not only the living bond between our Sunday schools, but

by his continual journeys through our country, by his many years of experience, he becomes acquainted with numerous people, and circumstances of which he profits for the extension of Sunday school work. He is constantly in places where there are no schools, and where teachers are not to be found he is seeking elsewhere in the neighbourhood to obtain them, and is often pleading the interests of those ill-favoured places and doing his utmost to obtain volunteers, and has already been able to start a number of Sunday schools."

That is a good answer, and shows good work as far as it goes, but look at the answer to the second question.

"It is the want of money which prevents our doing more than is already done. The workers in the Sunday school are not to be found among the rich and noble of our country. Repeatedly demands for support are coming to us, demands for assistance in hire of schools, travelling expenses for teachers, who are willing to give their time and strength, but they lack the means to make the necessary journeys. Unhappily our Union is not able to provide means. There is more work than money. Work enough for the missionaries."

Part of a reply from another union to the same question says—

"Constant applications come for an increase in the supply of lesson leaflets, Bible pictures, reward tickets, maps, and the like, which, at present, we are altogether unable to satisfy."

Thus it will be at once seen that we have two tasks before us, not only to maintain the work which has been commenced, to foster and encourage it in every possible way, remembering that most of the Protestant Churches are small in numbers and not often very flourishing in means, but where, as I have already said, the strong desire that it shall go *forward* and be a greater blessing to the young of every land is strongly felt. In my opinion, it is the duty of the Church of Christ to take up *this* mission work as much as any other mission work, and to support it with some fair share of its contributions for mission purposes.

Both England and America have nearly 100 years start in front of the Protestant Churches in Europe with the Sunday school question, and if it is the duty of the strong to help the weak, it is our duty to try and bring about in other lands the like blessed results which have attended the work in these two countries. The Saviour's commission to feed His lambs, as I read it, was not in any way limited to those in the country where we happen to live, rather I say, in the words of the bairns' hymn:

> "I long for the joy of that glorious time,
> The sweetest and brightest and best,
> When the dear little children of every clime
> Shall crowd to His arms and be blest."

THE REPORT OF THE FOREIGN SUNDAY SCHOOL ASSOCIATION IN THE UNITED STATES OF AMERICA.

The Rev. H. C. Woodruff (of the Foreign Association of the United States) then read the following paper:—

When our Lord had completed the work of feeding the five thousand He commanded His disciples to gather up the fragments. When the gathering was finished it was found that there were twelve baskets full. The fragments were the same in kind as the original loaves and fishes with which the miracle was begun, and they were vastly more in amount.

The experience conveys a hint of the existence of fragments of Christian spiritual life; the same in kind as that which is organised in great centres, and more perhaps in the aggregate amount than the more prominent bodies. Indeed, the truth which is thus illustrated is deeper than the illustration. For this is not a question of loaves but of life—of spiritual life. Each fragment is a spiritual germ possessing all the vital possibility of the central organism, and having the power of assimilation, of growth, and of reproduction. But, for development and fruit bearing, a germ needs favourable environment, and many of these fragments are in an environment as unfriendly to fruitful development as were the grains of wheat which were wrapped in the cerements of an Egyptian mummy. The true life of faith in Christ is present; but it is devoid of experience or example which should incite or direct to Christian work. It is surrounded by indifference or active hostility which would hinder or even deter its inauguration. It is often destitute of efficient equipment for the performance of the most primary tasks. Whatever may be the deficiencies of Christian life in America, there can be no doubt that in certain lines of lay co-operation in aggressive activity it is exceptionally well developed. This is *par excellence* the contribution which we can make to that aggregate of Christian life which is the common heritage of the Church and of right belongs alike to all; and we can hardly confer a better gift on the Church in our day and generation than to provide and diffuse an environment which shall be favourable to the development of these fragments and germs of spiritual life which are so widely disseminated, and either lie dormant or are germinating under circumstances of immense difficulty. For without this fostering care, or without the results which it is sought to attain by it, the Christian life of the individual or of the Church will be devoid of that complete happiness, usefulness, peace, power, and fruitfulness which it is the aim and purpose of the Master it should attain. Any one who can engage and direct an inert Christian in intelligent, progressive, successful work for the Master for which he is fitted, or can become so, has conferred a blessing on that worker and imparted a new force to the agencies of the Kingdom. He has increased the

glory of the Master and made possible a progress which is otherwise unattainable. Life without exercise is as little apt to be wholesome as spiritual life without work. Both the helper and the helped are assisted by that which makes work possible. All are alike blessed by the reflex influence of the work performed—the worker hardly less than the individual for whom it was wrought.

If now we may leave the figurative and come to the literal, it was the conviction that there were many Christians who were unengaged in Christian work, that they were meant to be at work, that they would be benefited by work, and that the work would not be done unless they took their share in it; that laid the foundation of the Foreign Sunday School Association. It is to reach even germs of life and provide an environment which will make their work tolerable, possible, and effective, which is its aim.

I should be very sorry if the introduction thus far should create any impression that our work is, or is intended to be, fragmentary in its nature. It has, both in purpose and practice, been carried on very largely with individual schools and workers. If on that account it seems to any one fragmentary, the foregoing considerations may prevent that feature from becoming a stumbling block. It is from the life thus fostered that we hope the organisation may grow, which hope has been verified. And work with individual schools may surely claim a sanction from a commission which bids its messengers carry the Gospel to every creature.

Please, however, disabuse your minds of any impression that our work is in nature or practice fragmentary and unorganised.

It would be too long a tale to enumerate the different efforts which have been made in different countries. I must content myself with a bird's-eye view of our organisation and its methods. Its working agency is a body of ladies and gentlemen who are banded together for the purpose of establishing and aiding Sunday schools in foreign countries. Our method, to describe it briefly, is to obtain the address of any actual or potential Sunday school worker and engage with him (it is quite likely to be *her*) in correspondence. A circular, descriptive of a simple but efficient method of Sunday school organisation and conduct, is sent, and with it a letter full of warm sympathetic Christian enquiry as to the possibilities and difficulties of his environment. A correspondence is thus inaugurated which enables us to communicate the results of experience in our more approved methods, and to assist a worker by suggestions, encouragement, and needed aid in making his work more efficient. Deep and lasting personal friendship has been the result of this interchange of letters, prolonged often through many years.

Our work is done chiefly by correspondence, and, as we are a voluntary society, no one of the officers or members receiving any salary, the economy of our methods and their capability of indefinite expansion without material increase of administrative expenses are at once manifest. Our postage bill is not unnaturally very large. So

much for the discovery of the germ, now as to the provision of an environment.

The first element is the sympathy and fellowship conveyed in the correspondence itself. The letters we receive express surprise and delight at the fact that Christian friends so far away should know of and care for the workers and their work. Earnest requests that we should remember them and their charges at the throne of the Heavenly Father occupy a prominent place among expressions of grateful appreciation of our work in the letters we receive from our correspondents.

One almost universal feature of the difficulties which confront Sunday school work in the countries under consideration is the dearth, amounting in many instances to almost utter lack, of suitable religious reading matter for children. We are not a publishing society; but this need was so serious that we felt compelled to attempt a remedy. The want has been felt from the outset, and, though in some countries alleviated, it still confronts us. To meet it we have published or subsidised or supplied gratuitous subscriptions to illustrated Sunday school papers for children in six languages. In one country the paper has passed into the stage of self-support, and has become, I believe, a source of revenue for Sunday school extension. Elsewhere the papers depend to a greater or less extent upon us for support. The papers thus described are abundantly recognised in our letters as useful in the highest degree. They attract children to the school, and foster regular and prompt attendance. When carried to their homes they are read by parents and neighbours, who are often unreached or inaccessible by other agencies.

We have felt compelled, alas, during the past years of commercial depression to reduce the number of papers with which we have been assisting our correspondents, and piteous are the letters we receive describing the effect of this retrenchment upon their work. With sorrowful hearts do the children receive the tidings that there are no papers for them. Earnest are the desires expressed that at the earliest moment we may restore the work to the previous scale, and pathetic are the contributions which some send out of their poverty to secure the paper and aid us in our work.

By the kind and interested helpfulness of a lady in Brooklyn, we have also been enabled during the past thirty years to publish translations of standard library books in numerous languages. These books are intended to aid in furnishing libraries in different countries touched by our correspondence; and a glance at the history of their publication will supply some idea both of the extent and the progress of our work. Their usefulness has been abundantly recognised, their reading having been repeatedly instrumental in the conversion of souls, and in a number of instances the books constitute about all the library the schools have. The first book we translated was 'Christie's Old Organ,' which was so abundantly welcomed and blessed that it appealed to the benefactress mentioned, and was adopted by her for

further publication, and gave its name to the fund which she has kindly established for this phrase of the work. The first issue was soon followed by an edition in modern Greek, and that in turn by editions in Japan, Syria, Germany, Portugal, Bulgaria, India, Madagascar, and Egypt; while two editions, one in French and one in Flemish, have been published in Belgium, and two editions each in Hungary, Bohemia, Ceylon, and Spain.

This work was so successful that it was decided to publish another book, and 'Saved at Sea' was selected for that purpose. This has been published in Germany, Hungary, Bohemia, Bulgaria, Portugal, Spain, India, France, Japan, Ceylon, Belgium, and Egypt, with two editions in Italy. 'Angel's Christmas' has been issued in nine languages, 'Sweet Story of Old' in three, and is being issued in another in Syria, while 'Pilgrim Street,' 'Little Faith,' 'Alone in London,' and 'Lost Gip' have been published in from one to three languages each.

To proceed from these principles and methods of our Society into any adequate presentation of the details of their application in practice would involve an immense elaboration of particulars which would far outrun my space and your patience. It would include the history of indifference and opposition overcome, of information imparted and experiment urged until experiment blossomed into experience and bore fruit in conviction. It would be the story of obstacles yielding to patient and enthusiastic persistency until a success and efficiency has been attained which at first was deemed hardly conceivable. It would contain the humble testimony of many a soul which started out saying, "Who is sufficient for these things?" and learned the possibilities and tasted the sweet reward of work for the Master. It would include the story of at least one who pooh-poohed the work at first, but became its enthusiastic advocate and representative. It would be the record of progressive organisation made possible by the enlisting and fostering of the elements from which it could grow. It would also tell of the nurture of work which, while efficient and faithful, has not yet reached the stage or the status which makes more advanced organisation at present practicable. It might also mention work cherished, which through imperfection of development or want of means, local or missionary organisations might have overlooked. We have no desire to vaunt ourselves, or boast beyond our measure; but, while recognising to the full all the work of others, I presume the statement might be hazarded, that if the history of a great deal of the work which is reported at this convention outside of England and English-speaking countries were thoroughly traced, it would reveal in some stage the counsel and co-operation of the founder of our Association, or of the organisation he has formed.

Our work, while, as is evident, possessed of certain well-defined features, and far from disconnected scrappiness, is characterised within those limits by that flexibility which marks the very institution whose extension we seek. We have done a work which has a distinctively

pioneer character, vindicating the adaptation of our methods for fields which, for one reason or another, societies have not thought the time ripe to enter. For years we have been aiding Sunday school work and workers in Spain, Portugal and Japan by the publication of a "Child's Illustrated Sunday School Paper" which has reached a circulation of thousands, and a well-sustained correspondence, or both.

You will have observed that our goal is the increase and improvement of voluntary lay religious work and workers in the different countries touched by our correspondence. We are brought by the prosecution of this design into correspondence with the native Christians of nominally Christian countries in which little or no denominational missionary work is done, and where lay activity is still in equipment and experience (and even as an idea and conception) far less developed than it is with us. We have also the pleasure in countries which are yet the field of missionary effort, of lending a helping hand both to natives and to those missionaries who find that in the overtaxed appropriations of their respective boards, the interests of Sunday schools, because of the multiplicity of demands, are liable to be imperfectly provided for in proportion to their value and their adaptation.

Our work has therefore these three distinct features which need to be recognised if it is to be thoroughly understood. It is Pioneer, and Independent, and Supplementary or Co-operative.

I have thus sought to set forth the spirit and outline of our work. It is an outline which, we must confess, has been very imperfectly filled out. The prolonged and unparalleled financial depression through which we have been lately passing, has made its influence felt upon workers both at home and abroad. But as we look out upon the field and note the amount which needs yet to be done in the awakening of the nations to work in this flexible method of self-evangelisation, we hope that with returning prosperity a valuable work may yet await us worthy of our highest consecration. A slight indication in this direction has been seen in aid which a special donation from an interested friend has enabled us to undertake this current year in Bohemia. But work accumulates much more rapidly than means for its performance, and we must still wait; yet we wait in hope of a returning and progressive fruitfulness.

THE NEED FOR ORGANISED WORK.

I hardly need argue in this audience the need of some organisation whose work it shall be to engage in the oversight of the special interests of Sunday school work in foreign countries, if those interests are to receive adequate attention. Imagine the results in lands where the Sunday school is already recognised, established, embodied and rooted, if one may so say, in the religious life, if Sunday school societies, secretaries and conventions were to be abolished, and the interests of the institution were to be left to the supervision of the

usual and regular gatherings of the Church! And if such a course would be lamentably disastrous in the green tree, what can we anticipate in the dry, where the institution is comparatively unknown, and can hardly be said to have won its spurs—if, indeed, it has made sufficient progress in equipment to have any spurs to win—and carries on its work with imperfect acquaintance with methods, and in the face of indifference which often passes into active hostility.

So let me, as I close, remind you of the illustration with which we set out. The germs of Christian life which it has been our pleasurable task to seek out, and foster and train in their vitality and fruitfulness are, as you may have noticed, widely diffused over the surface of the world. I like to think of our correspondence in connection with that custom by which the Jews of Jerusalem announced to their brethren in Babylon the moment of the rising of the Paschal moon. They had no telephone; telegraphs were still in the future, and a long time would elapse before the swiftest-footed runner could bear the tidings. And so they selected a number of prominent heights each in sight of its neighbour, and on each they erected vast piles of inflammable material, and as the watchers on the first peak caught the light of the rising moon, he set fire to his pile, and as the next eastward saw the mounting blaze, he too set the torch to the mass which he had accumulated; and so from peak to point across the plains the light flashed on its message until the gleam of the last bonfire was seen by the watchers in Babylon, and the Jews by the Euphrates knew that beyond the Jordan Judea was keeping the Passover. So as I think of the workers whom we have been endeavouring to stimulate and succour, each in his surrounding darkness and discouragement seeking to hold forth the word of life, they seem like beacon lights which, while dissipating the darkness around them, flash each to his neighbour the tidings of the rising of the Sun of Righteousness. From correspondent to correspondent from France to Portugal, to Spain, to Italy, to Germany, to Bohemia, Moravia, Belgium, Bulgaria, down the valley of the Nile, on to India and over to China and Japan, and then with a bound to Mexico and the sister republics of South America, the light flashes on. And when the sun is risen in fulness and glory, when the kingdoms of the earth are become the kingdoms of our Lord and of His Christ, then in the midst of it may be more conspicuous agencies—I dare hardly suggest the fragments exceed them—it may be recognised that these obscure fragmentary forces have also performed an appreciable share in the hastening of that day, a share which shall receive from the Master the welcome "Well done."

> "For not by eastern windows only
> When daylight comes, comes in the light;
> In front the sun climbs slow, how slowly,
> But westward look, the land is bright."

The hymn "To Thee, my God and Saviour," was here sung.

The PRESIDENT: I have now the pleasure of calling upon a gentleman whom you will receive with very great interest, and to whom you will give a Chautauqua welcome, because he is going to a new field, just as Dr. Phillips did from the 1889 Convention, Mr. Ikehara of Japan, who will now address you.

JAPAN.

By Mr. T. C. IKEHARA (*Tokio*).

International Field Worker of Japan.

Mr. Chairman, members of the Convention, ladies and gentlemen,—It is no common pleasure, I assure you, to be present at this memorable gathering and be permitted to say a few words upon the cause I love so much. My pleasure is all the keener, when I realise the fact that in the annals of the World's Sunday School Conventions this is the first time the work in Japan has any representative.

I trust, ladies and gentlemen, you have followed with interest the progress of the Gospel of Christ in the Island Empire of Japan. Ever since the introduction of Christian faith in that land only a few decades ago, marvellous achievements were accomplished, and only a few years ago the number of Christians reached 40,000 in round figures. Then we cried out in ecstasy of joy that the Empire of Japan will soon become a Christian nation; but we know now that our congratulations were premature, and all our great expectations were not to be realised.

The reaction against Christianity set in. The progress of the Gospel was marred, and now for a few years the statistics show no great signs of improvement, and we are still the same 40,000, among the entire population of 42,000,000, a proportion of one in every 1050.

It pains me when I read from time to time on the pages of magazines, the organs of Buddhism or Shintoism, the boasting words of their ring-leaders, "We have now completely checked the invasion of a destructive Christ religion," or "we are now in position to root out the Christianity from the land." I know too well that the love of our Saviour has taken a deep root in the hearts of Christians in Japan, and that nothing can in any way separate them from it, and yet my heart is grieved beyond measure as I look on that far away field of Christian enterprise, and see that we are but now holding a position of defence after so many years of successful and aggressive warfare.

I have a younger brother, a zealous preacher of the Gospel, whom I had the profound satisfaction of leading to see the Nazarene, through a Sunday school in which I was actively and successfully engaged, though I was then a mere lad of fourteen. Both he and I, as well as many Christians in Japan, would gladly lay down our lives to restore the once progressive condition of our missionary efforts, and free our fellow-men from the superstition and prejudice by which they are surrounded.

Among the forces united to counteract the influence of Christian missions are :—

1. The followers of Confucius who have no definite places of meeting, no definite plans of extending their doctrine. A few of them meet whenever and wherever they choose to study together the Ethico-political teachings of their sage. They have no organisation and they exist in groups, consequently there is no way of ascertaining the number of these moralists. We know that, however, their influence is enormous. In all the public and grammar schools throughout the empire, the books of Confucius are taught as the basis of moral education, and yet strictly speaking the Confucian code of morals is not a religious system.

2. Shintoism, with its 190,803 temples and 14,829 priests form a very formidable obstacle to our work. They are sub-divided into nine separate bodies, each distinct from the others in its conception of the gods it worships. They have no idea of their own strength for they make no definite demarcation between believers and unbelievers. Besides these nine there is one sect which is classified as another branch of Shintoism, and its teaching is very harmful to the morals of the people, and yet it claims the following of some 6,000,000.

Buddhism is the strongest and greatest enemy. Among the Buddhist priests there are men of keen intellect and foresight, and they have made a careful investigation of our organisation and adopted some advantageous plans. They have established private schools of all grades, women's societies, lectures, systems of assemblies, magazines and newspapers, and Young Men's Buddhist Associations. They are very aggressive in their endeavours, and make all sorts of plans to extend their influence over the entire land. The twelve sects of Buddhism very widely differ in their teachings; but in their efforts to counteract the invasion of our faith they are one. These twelve are again subdivided into 36 distinctive religious bodies with 46 high priests, 260,490 instructors, 52,994 priests, 10,989 theological students and 108,330 temples.

The followers of Buddhism numbering about 15,000,000, are very zealous in their superstitious belief, and it is a common occurrence for followers of the Hongwanji sect to make a pilgrimage to Kyoto and devote to the temple all the money saved up during a lifetime to the last penny.

The Roman Catholic Church in Japan has now 52,792 adherents, and the Greek Church 23,856.

Amid these counter-forces our Protestant missionaries and native workers representing 30 missionary organisations have planted 885 stations, and best of all, wherever they went they established Sunday schools which, according to statistics collected this spring, shows 901 schools, of which about 100 were in Tokio, and 35,033 scholars, a gain of 64 schools and 4409 scholars over last year.

The number of scholars thus given, however, needs an explanation. In the Sunday schools of Japan the number attending each school

varies materially. In some schools we find only half-a-dozen scholars, while a few schools have two or three hundred each; but on the whole the school attendance is extremely irregular, and in the figures just quoted are included a large number of those who have attended only two or three Sundays in a year.

This irregularity of attendance is due to the fact that a large portion of the scholars are the children of the lower class who attend from curiosity, and in many cases they come without their parents' knowledge.

Of course, these are very hard scholars to teach, for they are generally very inattentive, and their ill-behaviour is often a hindrance to the instruction of a lesson; yet it is very encouraging to know that once in a while a seed thus sown produces an abundant harvest. Besides this class of scholars we have two distinct sets of children in our schools. The first of these is the children of Christian parents. They are sent to learn and they come to learn. They are very regular and punctual in their attendance, and receive the instruction with utmost attention. The other class of children are those of well-to-do parents, who though themselves unbelievers in the Gospel of our Master, are willing that their children should receive the best Christian teaching. These too make excellent scholars.

The teachers in the Sunday schools of Japan are composed of some earnest Christian native Bible women, the pastors, and in some cases missionaries and their wives, theological students, while students from various mission schools often come to assist our teaching work. In larger schools we have regular superintendent, secretary, treasurer, librarian, but in most cases their duties are attended to by the teachers themselves. In a few cases only one earnest Christian without any assistant or helper held a Bible class in an out-of-the-way place and is doing noble work.

The Bible lessons taught in these schools differ very widely; only a small percentage using the International Lesson System, the others studying the Word of God on an independent plan. This is owing to the lack of co-operation, and we hope that in a near future some vigorous steps will be taken to persuade all the schools to adopt uniform lessons, and until that can be effected any helps on the lesson which are now published will be of very little use.

I have thus in a condensed form endeavoured to give you glimpses of the surroundings and conditions of Sunday school work in Japan; but before I conclude, permit me to say that the Sunday school work is the hope of salvation of that Eastern kingdom, inasmuch as the future of a nation lies with the children, and formation is better than reformation. I am fully convinced that if we seize the 10,000,000 of boys and girls in Japan to-day and give them a sword of the Spirit they will to-morrow conquer that nation in the name of our King Jesus Christ.

Again, there is peculiar fitness for this work in my native land. There we can hardly get any grown people to come to the Church;

but I assure you that it is an easy matter to gather a crowd of children anywhere in the empire and teach them the love of Christ, and through them the adult portion of the country. It is the design of the International Sunday School Executive Committee, whom I represent, to unite the efforts of all the Sunday schools, and assist in their work and establish new schools wherever practicable, and thus to aid in the missionary work of all the denominational boards.

Ladies and gentlemen, we have met here with one mind, striving together for the faith of the Gospel. We aim at no less than the federation of all parts of the world under one government of our King Lord Jesus. While we are here may His Spirit fill us, and when we shall return to our several countries to make our best endeavours may He crown our efforts with success.

The PRESIDENT: I understand Mr. Ikehara to say that it was possible he might lay down his life in his work. I think it is extremely probable the Lord may allow that to take place. Therefore, let us give him our prayers as he goes out to the work. He will meet with a peculiar class of antagonists—men who will be very bitter against the Christian religion, and he will have a great fight. The only way is to succeed with the little ones, and train up the next generation. If the Lord does as He has done with Dr. Phillips and our good friend Mr. Burges, we shall have cause to rejoice at the next Convention, and to thank God for progress made in that extraordinary and interesting country. I am sure we have listened with very much pleasure to Mr. Ikehara's paper, and he will take with him our prayers and thoughts when he goes forth on his great mission. Now I will ask you to listen to a paper prepared by the successor to our friend Dr. Phillips, the Rev. Richard Burges, Indian Sunday school missionary. It will be submitted by our friend Mr. Jewson, of Calcutta.

INDIA'S HUNDRED MILLION CHILDREN.

By Rev. R. BURGES.

(*Read by* Rev. A. JEWSON (*Calcutta*)).

The India Sunday School Union was founded at Allahabad by the representatives of eight Missionary Societies in 1876. It has grown gradually, and now covers the whole of India, Ceylon, Burma, and the Straits Settlements.

In 1889 the World's First Sunday School Convention heard a paper on Sunday school work in India, and responded to the request for a man to serve in the double capacity of India Sunday school missionary and secretary to the India Sunday School Union. The next year Dr. J. F. Phillips entered upon the work with "prospects bright as the promises of God."

The World's Second Sunday School Convention was deeply moved by Dr. Phillips' account of what the Lord had wrought by him. At

the end of four and a half fruitful years God called our leader to Himself—"God buries the worker, but He carries on the work," and no effort is being spared by those now in the field to complete the structure previously planned and begun.

The India Sunday School Union exists to emphasise the spiritual aim and end of Sunday school effort, to consolidate and extend Sunday school work, to educate Sunday school teachers in the principles and methods of teaching, and to produce English and vernacular literature suitable for our teachers and scholars.

The India Sunday School Union is a very simple organisation. Stephen Jacob, Esq., Comptroller of the Indian Paper Currency, is our President. Representative missionaries and laymen living in or near Calcutta form the central executive committee. Our vast field is covered by sixteen auxiliary Sunday School Unions. Almost all the denominations of Protestant Christendom have their representatives in this great country, but in the presence of Hindooism and Mahomedanism sectarian differences are reduced to the vanishing point, and enthusiasm for Sunday schools is a fire that welds all the societies into one.

The term "*Sunday school*" probably conveys to minds in the home countries an idea far different from that which it carries to us in India. For example, Mr. J. Hewett writes from Travancore: "Men and women, of whom only about 20 per cent. can read, as well as boys and girls, are being taught in our Sunday schools. In many cases after the ordinary preaching service is over, the congregation takes the form of a big Sunday school class. In other instances the congregation is divided into groups, so that the requirements of all may be the better met. Comparatively little is being done among heathen children; nevertheless for *them* schools are carried on, in weavers' workshops, on verandahs of houses, or under the shadow of some sheltering tree."

The Rev. J. Taylor writes from the Central Provinces: "We have every description of Sunday school in this wide district; from the well organised English Sunday school, with its library and international lesson pictures, to a small gathering of ignorant children under the village tree, with a Christian Sunday school teacher who cannot read or write."

The secretary of the Bengal Sunday School Union writes: "God has set before us an open door. The children of Bengal are accessible. In Hindoo school-rooms, on verandahs, under trees, and even in Hindoo temples children may be gathered and taught of Christ."

Dr. Luering writes from Singapore: "The larger portion of our Sunday school work is done in thirty-two very interesting out-door schools, some of which are held as early as 6.30 A.M."

These few extracts are sufficient to show that our Sunday schools differ greatly both in character and in size.

Let us now speak of the methods adopted by the India Sunday School to help these schools.

The days of universal prayer have been widely observed among us for many years, and spiritual results are not lacking. It takes some months, and requires the greatest care to carry the intimation along ranks in which so many languages are spoken. India Sunday school workers pray for those who labour in Christian lands; and we earnestly crave that India shall not be forgotten in the prayers of Christendom!

Of late we have been doing our best to get libraries established in connection with our schools, and we are maturing plans for supplying Sunday school requisites at reduced rates. The measure of the financial help our Union receives will be the measure of our usefulness.

The India Sunday School Union has endeavoured to secure statistics. The greatest patience is required to collect them from so wide a field, and from Sunday schools of so many types. The absence of the missionary from his headquarters, the weather, heathen feasts, famine, riots, plague and death often hinder the numbering of the children. The statistics of the Welsh Calvinistic Methodist schools were buried in the recent earthquake, but the schools with their eleven thousand scholars remain—an illustration of the fact that many schools exist of which we fail to get the figures. (We look forward to the time when every missionary society will collect its own Sunday school statistics on forms similar to those used by the Sunday School Union. Our difficulties with regard to statistics will then be reduced to a minimum.)

At the World's First Sunday School Convention we reported 2757 schools, and 116,014 teachers and scholars. To-day we report 5538 schools, and 257,671 teachers and scholars.

Out of India's 300 million people 44 millions are under five years of age, and 73 millions are between the ages of five and fourteen years. Let us remember that out of this inconceivable multitude only a little more than a quarter of a million have been gathered into Sunday schools!

An attempt is made to hold an Annual Sunday School Convention in each of our sixteen auxiliary unions. Dr. Phillips covered immense distances in order to conduct them. The present Secretary is also doing his best in the same direction. In 1897 fifteen thousand miles of sea and land were traversed in endeavouring to stir up interest in Sunday schools among all classes of people.

The International Bible Reading Association forms an important branch of our work.

The extension and consolidation of the International Bible Reading Association will, as it were, inoculate our young people with home Bible study; and that study will mightily help both our Sunday schools and our young people's societies.

Though thirty languages and dialects are used in our schools, the magazine which unites our workers is conducted in English. We are proud of our forty-paged *India Sunday School Journal*, now in its seventh year of publication. The lessons expounded are the International. The writers are the pick of our India missionaries. Our

subscribers are scattered from the eternal snows of the Himalayas down to the Equator; and from Karachi right across to Mandalay. The editor's position is an honorary one, and all the matter is written gratuitously. As the missionaries who do the work are over-burdened with their own special duties, this is a proof of real self-denial, and splendid enthusiasm for Sunday schools.

We look upon Lesson Leaves as of vital importance, and foster their production in every India language. These Lesson Leaves are of two kinds—dated and undated. The International series of lessons is firmly rooted in many of our schools, and the dated Lesson Leaves are devoted to their exposition. Many missionaries, however, think that as the majority of the children are under our care for only a very short time it is essential that we should at once begin to acquaint them with the life of the Saviour. This conviction has called into existence undated leaflets on the life of Christ.

The first use of the Lesson Leaflets is in the Sunday school. To our teachers they are of great value, as, except in one or two instances, commentaries do not exist in this many tongued land; to our scholars they are indispensable, as very few of them can afford a Bible. The mission of the Lesson Leaflet, however, is not ended in the school. The children are encouraged to make known to others the meaning of the pictures, and it would astonish you to know how many people in heathen homes hear these Lesson Leaves read and explained to them by the children, and how many poverty stricken Indian homes have their bare walls adorned with our simple Gospel pictures.

In 1895 an examination was held for the scholars of our schools in Calcutta. The scheme has now been extended to the whole of our constituency. The examination is held in July, and the subject is the International Series of Lessons for the preceding six months. Our examiners are chosen from among the most scholarly missionaries within our borders, and are changed every year. Last year's examination was conducted in eleven languages. Besides the written examination we have a *viva voce* department for little children. For the teachers also we have this year started an examination in the lessons they have taught. The India Sunday School Union grants prizes and certificates for a fixed percentage of marks secured, and also bears the expense of organising the examination. A considerable sum of money is sunk in this work, but if the lessons are better learned and taught the investment will prove a good one. Perhaps some one would like to help forward this department by offering gold or silver medals. If so, please intimate it to the Chairman.

The minutes remaining shall be used in speaking of our expectations. We make no apology for our earnestness and daring. India, with its 117 million of get-atable children, presents the supremest opportunity in the heathen world. The evangelisation of India in this generation is by no means an impossible task to the Sunday schools of Christendom.

How Can We Help?

In answer to this question, let us listen to a letter from Dr. T. J. Scott, the founder and honorary Secretary of the India Sunday School Union:—

Bareilly Theological Seminary, March 10th, 1893.

Dear Brother Burges,—I think the plan of laying something before the coming Sunday School Convention very good. The first one in London gave us a mighty uplift, this one may send us much higher in our important work. In my opinion they can help us greatly at two points, and I put them in the order of immediate importance:—

I. Some one to help in the Head Office. Such a person should be steadily on hand:—

To work on the journal,

To assist in general office work,

To push the executive side of all plans formed, and

To work on literature.

Of necessity the Field Secretary spends a large part of his time in the field; and work at the Head Office, in answering communications, collecting statistics and executing plans formed will be continually increasing. This executive idea is most important. It is easy to make plans, but you want a good executive officer to push them. Ordinary missionaries are loaded down, but co-operating with them special Sunday school agency can accomplish great things.

II. We need a Fund for Vernacular Literature, pictures, &c.:—

Given the money, these can be worked up. The 'Monthly Illustrated Child's Paper' proposed by the India Sunday School Union would work wonders if established. Children learn through the eye as rapidly as through the ear. This little visitor carried into their homes would appeal to millions.

May the coming Convention send a mighty wave of Sunday school power round the globe.

Yours for the Master,

T. J. Scott.

In listening to this letter probably some will be reminded of the poor woman who, a few days before Christmas, was ushered into the presence of a good-hearted country squire, with an empty basket on her arm. "Please sir," said she, "I have come to thank you for what you gave me last Christmas." That poor woman, with her empty basket, represents the India Sunday School Union. It was the needs of her six children that caused the woman to adopt her humble stratagem. It is the cry of the 117 millions of Indian children—12,000 of whom die every hour, which has entered into our souls and makes us beggars at your door.

"From India's sunny shore,
A hundred million cry:
Give us the Bible and the School,
And save us ere we die."

(Signed) R. Burges.

The PRESIDENT: It may not be known to all our delegates that the cost of the whole of the work carried out by Mr. Burges, and his salary and travelling expenses, are met by the small subscription of one halfpenny a year from the members of the International Bible Reading Association. I doubt not that the energetic Secretary of that great movement is prepared by some similar scheme to raise an additional sum if required for the maintenance of a missionary in that great country which has been so eloquently pleaded for just now by Mr. Ikehara. We notice from America the name of a friend to give a report of the work in China, but we have several reports from several countries, and I am going to ask the Rev. Professor Hamill to kindly give us an extract from the report received of the work in Norway.

NORWAY.

Paper by Dr. J. HEIMBECK (Read by Professor HAMILL).

Dear Sunday school friends,—There was a little girl of three years, who was reproached by her father for having been unkind to one of her brothers. The little one had no explanation, no excuse, no affirmation, no denial to present. Her large blue eyes looked steadfastly into those of her father as she uttered the following significant words, that to her mind presented themselves as the only probable way of escape from the dreaded punishment. "I do love Jesus." And they proved a way of escape. The heart of the father, that had perhaps been too cold, was thawed by rays of the heavenly love. He believed that the sin of the child was acknowledged and forgiven, and that the child was in Jesus.

Jesus embraced in faith is, and will always be, the only good weapon against all distress and danger from within and without, yea, against everything that may harm the children of men.

We, dear friends, who have tasted the goodness of Jesus, we know it, and believe it, and know nothing else to offer the little ones on the benches around us for salvation and happiness. Our desire is, that they above everything else may become the precious treasures and possession of the children in our countries.

It is now about fifty-five years since the first Sunday school teachers in Norway gathered round them the first Sunday school children, and since then the number both of workers, classes, and children has been increasing.

Most of the Sunday school labour is still, as far as is known, without any mutual outward connection. The Norwegian Sunday School Association was formed some time ago in order to effect an amalgamation of all the Sunday schools of the State church. The number of Sunday schools that have joined the Association has constantly been on the increase.

The number of the Sunday schools in the State church, that we have any knowledge of, is about 500, with 1700 teachers, and 44.000 children.

Since the last (the 4th) Scandinavian Sunday school meeting the

Norwegian Sunday School Association has employed the following means for the furthering of the Sunday school cause, viz.—

The periodical 'The Sunday School,' which was started and edited by the clergyman Carsten Hanssen, contained an explanation of the texts used in the State church. The explanation was intended chiefly for the Sunday school teachers. The periodical was taken over by the Norwegian Sunday School Association, who continued to edit it, and got a support for this purpose from the Storting, of kr.1000. The whole work is now complete in three volumes.

The periodical 'Børnebibliotheket,' chiefly intended for children, printed weekly 5200 copies. It is edited by the authoress Margrethe.

A new Sunday school hymn-book, for use at divine services for children and in the homes, containing 235 hymns and songs, and also directions for arranging the time at the Sunday school, and the Liturgy, has since last autumn appeared in two editions.

Tunes to the said book will appear in the course of the present autumn.

In July, 1896, the second Norwegian Sunday school meeting for the whole country was held at Molde. For two days a great number of Sunday school teachers were gathered there for deliberation and brotherly conversation.

In September, 1896, clergyman Jacob Walnum was employed to labour for the Sunday school cause throughout the country, by travels, addresses, meetings, and collections. Unfortunately, Mr. Walnum could not labour in the Sunday school cause more than half-a-year, as he had already got interested in another important work in our country, a work for which it would probably be more difficult to find a suitable man than for the Sunday school cause. Pastor Nilsen has now been engaged as secretary, and Old Nesse as travelling preacher.

At the close of last year the Association sent out a call to all the Sunday school children in Norway to give small amounts of money for the building of a home for healthy children of leprous parents at Madagascar, a work that some years ago was commenced by the Norwegian Missionary Society; 50,000 copies of the call were printed, and the idea proved a good one. Contributions were soon sent in, and are still received. Sunday school children have hitherto contributed about kr.2000 to the unhappy little sufferers at Madagascar.

Of the evangelical Sunday school in our country not connected with the State church the following report has been sent us :—

The Methodists	59 schools.	559 teachers.	6250 children.
The Free Church . . .	38 „	291 „	5000 „
The Free Mission . . .	61 „	308 „	5455 „
The Baptists	35 „	189 „	2196 „
The Salvation Army . .	56 „	264 „	2500 „
Total	249 schools.	1611 teachers.	21,401 children.

The work has, in spite of much misapprehension and consequent

antagonism, been greatly blessed by the Lord during the past years. The work within the above connections is carried on in about the same manner. Where it is advisable, the school is divided into classes of 10–15 children to each teacher, and one superintendent for the whole school. The International Bible texts are generally used. The school is commenced with a hymn and prayer. For half-an-hour the text is gone through in the classes, whereupon the superintendent summarises the chief contents of the text. Many Sunday schools make use of the large coloured pictures of the International texts. Liturgy and the Apostles' Creed is not used. In connection with the Sunday school there are some that hold meetings for children one evening in the week.

There is a committee in Kristiania, and one in Bergen, that each support and control a missionary for the east and west part of the country. These missionaries have constantly been in activity, and laboured impartially in the Sunday school of the State church as well as of the Dissenters. They have also succeeded in establishing many new Sunday schools. The work cost last year about kr.7000. The Sunday School Union in London still send contributions. There is a great want of suitable teachers. Last year a series of fifteen meetings were held in Kristiania in order to assist the Sunday school teachers. The literature of the Sunday school is constantly increasing. Several hymn books for the Sunday school have been published.

The PRESIDENT: I am very glad you have had the opportunity of hearing that interesting report from Norway, and that the work is progressing there. Now we should like to hear Dr. Burt upon the work in Italy.

ITALY.

By Dr. BURT (*Rome*).

Not expecting to give a report at this moment, I have not all the facts in order as I would like to have presented them to you, but I will give them in as few brief words as possible, setting before you the work we are trying to do in the Kingdom of Italy.

Up to the year 1891 we had no Union of Sunday school work in Italy. In that year a meeting was called in the city of Rome, and a committee was organised, which we called a local committee for a time, of representatives from all denominations. This committee was soon formed into a national committee, and through the kindness and liberality of the London Sunday School Union a secretary was appointed some two years later, who has taken charge of the work. We use the International Lessons in all the schools of the Union; that is one of the conditions of belonging to the Union. We publish a quarterly called the 'Sunday School,' of which we issue about 1000 copies every quarter. We have an army now of about a thousand teachers, 881 of whom are in the Union. We have, as you heard this morning, about 15,000 pupils in our Sunday schools in Italy, of whom 11,788 are in the Union.

Do you understand what it means to have in the Kingdom of Italy to-day 15,000 children in Protestant Sunday schools, when you remember that only a short time ago the Word of God was not permitted to be read or kept in the possession of anyone? Our teachers are now the young people who have been trained in the Sunday schools. There was a great difficulty in founding our Sunday schools at first, because the Sunday school methods were not at all understood, and we had to depend upon the material we had. Now our teachers are the young people who have grown up in the Sunday schools. Just think a little, a thousand young men and young women consecrated to this work, without pay, as in England and America. They are giving themselves to the work of God in the Sunday schools. I could quote from their letters many expressions of the love they have in their hearts and of the enjoyment they have in doing this work for God.

Many a beautiful or touching anecdote I could tell of the conversion of the children in these Sunday schools. Not long ago, in one of the homes away down in Italy, a little girl lay dying. She had under her head a New Testament, opened where her finger was resting upon the precious Word of God. Her aunt, a bigoted Roman Catholic, tried to take the Testament from her, and said, "That is an excommunicated book." But the little girl said, "Dear aunt, take it and read this passage to me;" and the aunt took it, and read it: "Let not your heart be troubled, ye believe in God, believe also in Me," and so forth. And when she had read it, it was replaced under the little child, and she fell asleep in Jesus. Her aunt wanted the New Testament as a precious treasure, and she went and took her place in the church where the child had sat, and gave her heart to God. We are having these conversions, these blessed experiences, throughout Italy.

We have now a secretary, and I believe God has directed the minds of those good friends, and of the committee in Italy, in the selection of the right man—a man full of faith, full of zeal, full of energy—a man who wants to give himself to the work. But we have our needs too. I want to speak of these. We have no literature, no libraries. We want libraries, we want picture-cards, we want maps. You find it difficult to carry on your work in England and the United States; but just imagine our difficulties where the nuns run after the children just as soon as they know they come to our schools; where the priests threaten; where the father is turned off from his employment, or perhaps they are turned out of their house because the children go to the Sunday school; where they are giving food and shoes and clothing in order to keep the children from us. Well, then we need also some means to help us in our work. And as they have pleaded for India, I plead for Italy, that centre of history, that centre of that system that is insinuating itself into the United States and into England. Somehow I feel that the destiny of Christianity is yet linked with Rome. Help us, and we will do our best to evangelise the children, to save the children of that historic land, bringing them all as lambs to the fold of our blessed Lord.

The PRESIDENT: Now we will join in singing the hymn "Praise Him, praise Him;" and may I ask, in order that we may make that hymn a very hymn of praise, that the word "our," in "our blessed Redeemer," should be in our hearts when praising. Praise Him, praise Him, Jesus, *our* blessed Redeemer.

The hymn "Praise Him, praise Him," having been sung, the Rev. Dr. Potts brought the session to a close by pronouncing the Benediction.

FIRST DAY.—THIRD SESSION.

Tuesday Evening, July 12th.

THE WORK REPORTED.

The third session was held in the evening of Tuesday, July 12th, at the City Temple, Mr. Albert Spicer, M.P., taking the chair.

After the song service the hymn, "Jesus shall reign where'er the sun," was sung, and the Rev. J. Alford Davies, B.A., B.D., led the meeting in prayer.

The Chairman said: Ladies and Gentlemen,—In presiding over this Conference this evening of the World's Third Sunday School Convention, may I, in the first place, express my acknowledgment to the Council of the Sunday School Union for permitting me to take a very small part in this important gathering. Though I do not at the present moment hold any official connection with the Sunday School Union, I cannot forget that I have gone through all the posts of Sunday school service that could be offered to any one, and I happen to have been one of a family of ten, all of whom, both brothers and sisters, have been Sunday school teachers (applause). And in this International gathering I do not know that I should have mentioned this fact had I not been asked to do so only a few minutes ago. But I commenced my Sunday school work, not in this country, but as a student at a German university, and my first class was a class of little German boys. And I shall never forget that I learned my first lesson in Sunday school teaching at the hands of those boys. I had not been mixing, in my sojourn in that country, with family life, and, therefore, had not grown accustomed to the use of the second person, and I found myself addressing children in the ordinary society term of the third person. Much to my surprise I saw my class rather smiling, and I wondered whether it was at the quality of my knowledge of the German language. But, on asking one of the boys, he said, "No, sir, what we are laughing at is that you are talking to us as if we were grown up people." I have always tried to recollect that lesson since.

Now, we are here to-night to receive reports of Sunday school work that is being carried on not only in the United States of America but in Canada, amongst the coloured races of the Southern States, and in our own country. And I am sure I can congratulate this meeting upon the choice of speakers. We are only sorry, and we are all sorry, that Mr. Jacobs is not able to be present; but I am glad that though he

will not be present in person, we are to have the benefit of his thoughts and of his studies.

Now, I am not going in any way to anticipate what the speakers are going to tell us, and I am not going to stand for many minutes between you and those gentlemen. But I want just to try and leave two thoughts upon your minds, which, I confess, have impressed themselves very much upon me during the last few days. The first one, and I trust they may be thoughts that may be helpful to you, and I certainly do not think they will be out of harmony with the subjects of the evening.

The first came in the natural order of preparing an International lesson for my own children's class. And I am sure I need not remind anyone in this audience of the first lesson of the present quarter, and of that remarkable scene when Rehoboam chose, before giving his answer to the deputation, to consult, first, the old men and afterwards the younger ones. When he consulted the old men as to what his rule should be they did not say a single word about ruling. All they referred to was the question of service. But, when he came to the younger men, they left the question of service alone, and all that they dealt with was the question of ruling. Now it seems to me that in our Sunday school work we need to be always remembering the service that we are called upon to perform, and in this conference I am quite sure it will not be a question so much of learning how to rule our schools, our teachers, our classes, but it will be a question whether in conference with one another we can learn how best to serve our classes, our teachers, and our schools. The other thought is present, we are going to serve the person or the persons.

It is not often, and I do not think it is usual for people to imagine that Government Blue Books are interesting to the general reader. But I confess that in my short experience in connection with Blue Books I have often found them much more interesting than I had any idea of before I was called upon in one's regular work to study Blue Books. May I read to you one sentence from a report which has recently been issued by one of Her Majesty's chief inspectors for education. Mr. Edward Ranken, in closing his report, makes use of this sentence: "There is one subject which I must allude to before concluding. The standpoint from which education is regarded has changed completely of late years. The centre of our educational system is no longer the State Department, the instructor, or the teacher. It is the child. We are beginning to study the child, and to acknowledge that he is master of the situation. Instead of making education conform to the views of the educator we are endeavouring to make the educator conform his views to the nature and capabilities of the child. We are trying to study the child to find out what he really is, to do our best for him. He is treated as a living organism that allows of growth peculiar to himself, which must be known and followed before the perfecting of the growth can be attained. He is no longer treated as clay in the hands of the potter, to be moulded into

any shape we wish. The most powerful signs of the times educationally are the scientific interest taken in their work by the tutors, and the lofty anxiety for the welfare of the children shown by all classes in it." I am quite sure that we as Sunday school teachers, that what Mr. Ranken says is right with regard to the children in our elementary public schools, is after all the aim of every true Sunday school teacher.

We have had a great trust imposed upon us. We desire that this Convention may be made useful, that we may be more faithful to the trust that has been committed to us. These children, whom God has given to us, we want to mould for Him. We want to lead them to His feet. We want to train them for His service, and in serving them serve our Master who is in heaven.

I trust that on this Conference and on all the Conferences this week may fall a blessing because of the Master's presence, and that at the close we and you may go back to the different parts of the world from which you have come, the stronger and the better for these gatherings, and the better united to carry on our Master's service. Mr. McCrillis, who was to have read Mr. Jacobs' paper, does not seem to be present, so I will ask the Rev. Aquila Lucas, of New Brunswick, Canada, to address you.

Canada.

By the Rev. Aquila Lucas (*New Brunswick, Canada*).

Mr. President, Christian friends,—It is not often that in assemblies in Great Britain Canada comes before the United States. In the present instance it is only by accident. There is a sense in which the first position in this our country is due to our beloved friends in the United States, because they are guests more than the Canadians are. There is another sense, perhaps, in which you might think Canadians, or Canada rather, should come first, because she is one of your own family. I esteem it a high privilege to report in any degree the Sunday school work of so magnificent a nation as the Dominion of Canada. It is the greatest colony of this our beloved Britain, and it is as loyal to the Home Government as any one of the members of the large family of colonies under British rule. Were it not that our Sovereign Queen was so aged I should indulge the hope that she would soon accept an invitation to that great colony, and yet I know that were she to come, our beloved sister just across the lines would only let us have her at least half her time (applause). If you knew the people of the United States as well as we in Canada do you could well understand what coaxing and pressure there would be that she might visit that daughter that went out more than a century ago to set up independent housekeeping of her own. And then were it possible that she could visit that great sister land there would be put the final seal upon that growing unity between that great people and ourselves (applause). We are scarcely two people in that great country, at least on Sunday school lines. We in Canada fully under-

stand that that beloved sister went out from the home when father was severe in his government, and mother love did not influence the home household as much as it does to-day (laughter). In this great international work you of Great Britain cannot understand as we do the kinship and interests along the line linking the entire continent together.

Canada consists of a chain of seven great provinces. I scarcely know of what the Canadian is most justly proud. They reach from the Atlantic to the Pacific coast, beginning in Nova Scotia and taking in our little Prince Edward Island, whose representatives sit here before me, and through the province from which it is my gladness to come, that of New Brunswick, reaching out to Quebec west of us and going beyond Quebec to that yet greater province of Ontario, and west of it going day and night in railway travel across that great and fruitful province of Manitoba. Then next we come to the two great territories of Assiniboia and Saskatchewan, not yet organised into provinces, and yet they are organised into Sunday school associations, and reaching beyond them to the provinces of British Columbia, one, each, and all strengthened, combined together with a strong organisation for furtherance of Sunday school work. This Canada is 3500 miles from east to west, and 1400 miles from north to south, containing 127,000 square miles more than is under the rule represented by the stars and stripes of the United States. I know that you of beloved England—my own native land—by the way, I know that you can scarcely take in that, or the conception, when I say to you that that land of ours is seventy times larger than Scotland and England and Wales put together, and nearly as large as the whole continent of Europe. We heard this afternoon of India. It is a land of many millions of souls. We are all interested in its moral and spiritual welfare, and more so since we listened to our beloved Dr. Phillips, now of revered memory, as he pleaded for India before that audience of 8000 people in the city of St. Louis. But out of Canadian territory you might carve three areas as large as India and still have enough left to form some large portion of the world which we call Australia. During the celebrations of Her Majesty's jubilee in this land of yours, you heard much of this great country of which I am speaking and its political, commercial, and other conditions. You deservedly gave it prominence, and our leaders and all of us who stayed at home thanked you in heart, even if we could not make you hear our words.

But although to-day we have come with less heraldry and pomp, we come to represent what alone can give force and purpose to true national or political government. We speak to-day of the righteousness which exalteth a nation. Along the streets of the cities of our beloved Canada may be seen myriads of wires, I was going to say overhead, whilst there are many under foot. Many of these are encased in material, scientifically necessary for the purpose of working them. Within that encasement there is something which the eye does not behold. When Canada sent its political representatives to

you, you saw the outward casement of our political conditions, and we were glad that you did. To-day we come to represent that which is felt more than seen by mortal eye. We come to represent that current illustrated by that which runs inside the casement of the wires thus bound together, and which conveys to all our great manufacturing and other establishments the trinity of light and of heat and of power, and so we are here from Canada to-day to represent the light of the written Word of God, the warmth of divine love, and the power of the Holy Spirit of God to make the teaching of that Word effective in the classes of our Sunday schools.

We are encouraged along this line more when we remember that the application of these divine blessings in our work is to childhood and to youth, thereby ensuring a greater future for our country than we have to-day. I know that some of you may tell us that our population is comparatively small, and I admit that it is only between five and six millions of precious souls. But the fruitfulness of our soil, the richness of our mineral deposits, and the value of other vast natural resources in the country, only await the coming of the greater millions who certainly will come to us.

Close by my door, or within a few steps from it, there runs that railway from Halifax on the east, to Vancouver on the west, a railway of 4000 miles in length. It is your high road to Japan and to China, as many of you know to-day, and a very important link in that chain of sea and land by which probably you will come to the east in future. But every spring, and sometimes at other seasons, there come heavily laden trains carrying thousands of precious souls as emigrants from this continent of Europe to the great untilled and uncultivated prairies of the west. But these are simply the vanguards of the greater hosts of the people that will come in the future. We hear the tread of the coming host, and our Sunday school work is not simply to build foundations for those who are there to-day, but for those who are coming in the future. In the future generations these emigrants or their offspring will neither be Russians, nor Germans, nor Scandinavians, nor any other named country from which their fathers came, but they will be Canadians, and they will be worth more to us, and to the State in proportion to the aggressive Sunday school work which is carried on. And so this organised Sunday school work of Canada from the east to the extreme west is being done by the help of the Spirit of God in obedience to the fundamental principles of the Word, and with a full faith in the certainty of the greatness of that land in the future.

Now, in this field we emphasise organisation. We do not lose sight of individuals—not at all. From this divinely given book we learn that the Lord Jesus Christ made a wise selection of individuals. But then He bound them together by organisation and sent out these organised men under His own direction. If you were to go into our Executive Committees, as some of you of course go into the Executive Committee of your own great Sunday School Union of this land, you

would see as you would see in those of this land, and they by no means lose sight of individuals. And yet they do specially organise in each of these provinces, they specially emphasise organisation. We believe that the strand is good, but that a rope is very much stronger. Hence each of these seven provinces is organised into provincial Sunday school organisations. Each has an efficient Executive Committee, composed of ministers and laymen, leaders of their several denominations. The Executive Committees do not meet by accident, they meet at stated quarterly and some of them at stated monthly periods, and the men composing them give as much attention in these Executive Committee meetings to the work of increasing the efficiency of the Sunday schools of the provinces as they give when they are in their business offices or in their studies preparing for the work of their ministry.

I have told you that not only are the provinces organised, but each of the two territories is also organised into a separate Sunday school organisation, and though these are the babes, they are by no means the babes or the youngest members of that great family of International Sunday school workers which stretches across the Continent. The provinces of Nova Scotia, New Brunswick, Quebec, Ontario, and Manitoba, each of them have a general or field secretary, who devotes his whole time to this work in his own province. Some of these in addition to the secretary have a lady worker, called a primary secretary, engaged for the whole or part of the year, and she gives special attention to the primary teachers and everything in connection with the better education for the primary department. In other words, we believe that you must lay the foundation well if the body is going to rise to grand and good proportions.

Not only are the provinces organised, but the provincial associations take care of the organisation of each county into a county association. The province holds one great annual convention, and let me say that in each of these provinces there is not a more educative or a meeting of greater spiritual force than the annual meeting of the Sunday School Association of each province. I think the bell rings, indicating that my time is gone. The country is large, the subject is larger. Time is short, and there are many ways in which we learn it.

The choir sang the chorus "To Thee, great Lord of all."

United States.

The Chairman: I have now great pleasure in calling upon Mr. McCrillis to read to you Mr. B. F. Jacobs' paper.

Paper by Mr. B. F. Jacobs.

Read by Mr. A. B. McCrillis (*Rhode Island*).

After expressing regret that Mr. Jacobs was not present to read the paper himself, Mr. McCrillis gave Mr. Jacob's paper.

THE REPORT OF SUNDAY SCHOOL WORK IN THE UNITED STATES.

Dear Brethren,—In submitting for your consideration a report of the growth and progress of Sunday school work in the United States, we desire, by way of preface, to mention the loving kindness of the Lord; and briefly to recount His gracious dealing with us. As we recall the blessed meetings held in London in 1889, and in Saint Louis in 1893; and the fellowship enjoyed, the progress made, and the difficulties overcome; let us look up, that our brows may be touched with the light of His presence, and our hearts may overflow with His love, as we here and now plan to carry forward the work so well begun, for "the place and position we occupied is consecrated by the service and sacrifice of those who have gone before."

Those who Have Fallen Asleep.

We do well to pause a moment and mention the names of some who have been with us in the former Conventions, whose places are now vacant or filled by others. It is a list of illustrious names.

From England.

Mr. Fountain J. Hartley, one of the Secretaries of the Sunday School Union, and corresponding member of the International Lesson Committee; *Mr. J. E. Tresidder*, and *Mr. W. H. Millar*, Honorary Secretaries of the Sunday School Union; *Mr. Benjamin Clarke*, and *Rev. H. S. B. Yates*, Editors of the *Sunday School Chronicle;* and one who welcomed us in our former visit, and though not specially a Sunday school worker, was and is too greatly beloved in all lands to be omitted, *Rev. Charles Haddon Spurgeon.*

From France.

Our beloved brother and co-labourer, *Rev. R. W. McAll, D.D.*

From India.

Dr. J. L. Phillips, our first foreign Sunday school missionary.

From the United States.

Rev. John A. Broadus, D.D., LL.D., member of the Lesson Committee; *Hon. Franklin Fairbanks*, and *Mr. Alexander G. Tyng*, former members of the Lesson Committee; *Mr. William Reynolds*, Field Superintendent of International Sunday School work; *Mr. L. F. Lindsay*, Musical Director of the St. Louis Convention; and *Frances E. Willard*, one whose praise is in all the churches and whose fame is world-wide.

As we think of these, who being absent are yet present with us, let us thank God that they lived and loved and laboured with us, and by their life and work have influenced others. "The great need of the world in every age is heaven-filled and heaven-sent men." "No power

can withstand the life that is truly lived for Jesus' sake," and every human life affects the stream of human history.

The Progress of Sunday School Work in the United States may be estimated as follows:—

1. *By the growth in membership.*—At the London Convention, in 1889, we reported 101,824 Sunday schools; 1,100,104 officers and teachers; 8,345,431 scholars. Total membership, 9,445,535. At the Saint Louis Convention, in 1893, the report was: schools, 123,173; 1,305,939 officers and teachers; 9,718,432 scholars; a total membership of 11,024,371. It may be assumed that the great increase reported between 1889 and 1893 is in part accounted for by corrected reports received from many sources. At the International (American) Convention in 1896, the report was 132,697 schools; 1,394,630 officers and teachers; 10,893,523 scholars; a total membership, 12,288,153; the gain for the three years being 9524 schools; 18,691 officers and teachers; 1,175,091 scholars; a total gain of 1,263,782 members, or an average of $8\frac{7}{10}$ schools and 1150 members for each day. The growth since the Boston Convention is in about the same ratio.

2. *By the improvement in organisation.*—This work has progressed favourably, and is steadily gaining and growing in favour. By organisation we mean securing the co-operation of Evangelical denominations under competent leadership, with a plan that embraces all parts of the field. In America we have what is called the International Organisation, which holds a convention every three years. To this convention delegates are sent from 45 States, 5 territories, and the district of Columbia, all of the United States. Also from 6 provinces, 4 territories, and Newfoundland, all of Canada. Also from the Republic of Mexico. We hope in time to include the divisions of Central America, Cuba and other West India islands, Hawaii, and possibly Labrador and Greenland. The object of the International Convention is to survey the whole field, and plan for its cultivation. This work is conducted by an executive committee, consisting of one member from each of the States, provinces, territories, or other divisions of the countries included in the organisation. The first work is to secure a separate organisation in each of the States, provinces, or territories. These are independent, and their co-operation is voluntary. Each of these hold a convention, nearly all are annual, one is semi-annual, and one is triennial. In these conventions the field of a State or province is studied, and a plan is formed to cultivate that field under the supervision of a State or provincial executive committee. This committee is to secure the organisation of the counties or parishes into which that State or province is divided. In like manner annual or semi-annual county conventions are organised, and in like manner the towns or sub-divisions of the counties or parishes are organised The object of the sub-organisations is to secure the thorough cultivation of the whole field. For example: In one State there are 102 counties, and these are sub-divided into 1569 townships (these are usually about six miles square). In that State every county has a separate

Sunday school organisation, and 1409 of the 1569 townships have separate organisations. (It is sometimes necessary for geographical reasons to unite two townships in one organisation.) During the year ending May 15, 1898, in that State there were held 102 county and 1511 township conventions; 1613 in all. This is but a partial view. The whole number of conventions held in the United States is many thousands. The work of organisation includes many things: (*a.*) The work of co-operative, voluntary supervision—not control or interference. This is specially to aid weak schools and to establish new schools when and where it is found necessary. (*b.*) Holding normal Sunday school institutes in counties and townships, under the direction of competent leaders, for instruction in the principles and method of teaching and study. In the State mentioned 135 such institutes were held during the year. Through these to promote the formation of normal classes, in schools, or communities, to take a regular course extending over two years. In the State mentioned about 100 classes are formed each year, and those who complete the course are graduated at the State Convention and receive diplomas. In that State the normal alumni now number 1800. (*c.*) The organisation in cities and larger towns of superintendents or officers, associations or unions, meetings to be held monthly for the consideration and discussion of the best plans for management, grading, methods of teaching and study in the Sunday school. (*d.*) The organisation in cities and larger towns of primary teachers' unions, and the appointment in each county, as far as advisable, of a superintendent or secretary of primary Sunday school work, to visit schools, conduct teachers' meetings, attend institutes, conventions, and to correspond with primary teachers. (*e.*) Organisation of home classes or home departments in connection with each school (as far as possible) of those who cannot regularly attend the sessions of the school. In the States mentioned there are now 450 such classes with 14,000 scholars. (*f.*) The work of house-to-house visitation, especially in cities and large towns, but also in the country. These various departments will each receive special attention at this Convention.

In general the work of organisation may be classed good in thirty-six States and provinces; as medium or fair in seventeen States and provinces and territories; and as poor in nine. In some of the stronger States and provinces persons are employed (called field workers) as general secretaries and instructors to assist in county and township conventions and institutes. The total number of such workers is now fifty-eight. These are organised into "The Field Workers Department," and hold an annual meeting for conferences and mutual improvement. The "International Primary Union" is also a department of the whole. There are now 250 such unions, and the number is rapidly increasing. In connection with this union there are now three "Summer Schools for Primary Teachers": one in New Jersey, on the Atlantic; one in Chicago, on the Lakes; and one in Maine, for Canada and New England.

(*g.*) Many cities now have union teachers' meetings, held weekly, conducted by able leaders and attended by hundreds of teachers. (*h.*) Great musical festivals are held in several cities. (*i.*) Rally days are numerous, and in some instances the enthusiasm reaches the whole county. (*j.*) At many great assemblies, like Chautauqua, a department of Sunday work is maintained—these are multiplying.

The American Sunday School Union is actively engaged, employing many workers in the newer States and in the territories, in organising new schools, and aiding those already existing. All the larger denominations are extending and improving their Sunday school work, employing hundreds of workers, organising new schools, helping old ones, holding conventions, institutes, and conferences, and one denomination has four railroad-cars used to organise schools in the newer portions of the country.

Training Schools.—There is at Springfield, Massachusetts, a Bible Normal College specially to teach and train Sunday school workers, and at the Northfield and Chicago schools, of which Mr. Moody is president, and at the Baptist and Methodist training schools for Christian workers, both at Chicago, special attention is given to Sunday school work; and this is also true of all the great missionary organisations, of all the national and State organisations of Christian young people, and of the Woman's Christian Temperance Union. Theological seminaries and academies are giving prominence to Sunday school work.

3. *By improved Sunday schools.*—The improvement in the schools is evidenced by better buildings, many erected for the purpose, with suitable rooms for departments and large classes. Better light and air, better furnishings, and suitable appliances. Better officers and teachers, selected with more care, some salaried, many specially trained. More graded schools, with teachers' meetings and normal classes, some where supplemental work is done and written examinations conducted. The Loyal Sunday School Army plan for securing punctuality and better study, and a roll of honour with certificates quarterly and annually. Improvement in singing, many special training classes in music. More intelligent and systematic giving. Correspondence with missionaries, and discussion of plans. Better temperance work, with suitable instruction, and an effort to teach the children true temperance and purity. Decided improvements in libraries, better books more carefully selected, covering a wider range, better methods of distribution, some special libraries for teachers and for primary scholars. The use of the Bible in the schoolroom in place of lesson quarterlies and magazines. Better system of visitation, looking after absentees, letters of dismission, making acquaintance of parents, methods for mothers, vacation lesson slips, birthday letters, cradle rolls, &c. More co-operation from the church, church appropriations, special days for united service, children's day, anniversaries, and patriotic days.

4. *In the value of voluntariness.*—There are 1,500,000 officers and

teachers who give time and thought to the work. A low estimate in money would be one dollar per week for each, or about 75,000,000 dollars per annum; but much more than money is the power of love and sympathy; the true teacher gives himself, this is known and appreciated by scholars. Without undervaluing other work, where can we find a parallel?

5. *In improved publications.*—The improvement in Bibles is very great, and it is acknowledged that the Sunday school is largely responsible for it. The British and American Bible Societies publish millions of copies annually, and the number of societies and publishers who also publish Bibles is large. One private publishing company sold 750,000 copies of a high-priced Bible in one year. Helps for teachers are constantly increasing and improving. Many bound volumes by great writers, specially prepared for Sunday school teachers, are issued annually. These cover the latest and best explorations and investigations. All the denominations and many private publishers expend large sums to provide the best helps. Teachers' magazines, quarterlies in four grades for scholars, the work of qualified writers, printed in modern style on good paper with excellent illustrations. The papers for children and young people are of the highest grade, and the circulation of all these is great, even in these days of wonders. All of the larger denominations issue a million copies or more each month, the largest being about four and one-half millions, while one private publisher in the west issues nearly four million copies per month, and conducts a personal correspondence with 1800 individuals, for their benefit and at his own expense. The *Sunday School Times* and *International Evangel* are the equals of any secular papers, the writers being among the foremost scholars and teachers in the world. The illustrated publications of the Providence Company and some other publishers are not surpassed by any secular publications.

6. *In the value of men.*—While we admit the value of women as teachers, and in some cases as officers, we emphasise the importance and value of men both as officers and teachers. As teaching is the greatest of all professions, and it must be that men shall be teachers. If men are needed as teachers in universities, colleges, academies, medical, legal, and scientific schools, men are needed to teach the Word of God. As the adult membership of our schools is increasing, we need more men of the greatest ability as teachers. Some of the great men of America and England are now engaged in Sunday school work, and other men may learn the value that such service will be to themselves and to others whose lives they may influence for good.

7. *In the value of the Sunday school to Society and to the State.*—Formation is better than reformation, and the influence exerted upon the minds of nine millions of children must be great indeed. In a western city the authorities declared that one mission Sunday school was worth more to preserve peace and prevent crime in a given district than the police. Who can estimate the value of Sunday school

instruction in the families from which the children come? Who can calculate the influence of the Sunday school on the teaching in the public schools where many Sunday school teachers are employed? Washington's farewell address, to Americans, furnishes his testimony as to the importance of the moral and religious education of the young. And at a recent meeting of professional and business men, one of the most distinguished public men, speaking of the International Sunday school work, said, "I challenge the gentlemen to mention any other work of equal importance to this nation." Some of the Presidents of the United States, including Mr. McKinley, the chief justice, and some associate justices, generals and admirals, senators and congressmen, presidents of colleges, and great business men, have been Sunday school teachers. Compared with the growth in population, with the attendance on and improvement in secular schools, with the gain in church membership, with secular publications, the Sunday school has kept pace with them all—in fact, Sunday school workers have kept up with everything except their own ideals.

Teaching temperance and purity.—In our effort to increase the membership of our Sunday schools and improve the work of the teachers, we must not forget that our great work is to aid in forming the characters of our scholars. Frances E. Willard, speaking to mothers, said: "Put your wealth into the arteries, store it away in the brain-cells and heart-fibres of your children." These words apply with almost equal force to Sunday school teachers. Dr. Sarah Hackett Stevenson tells us that "the childhood of this generation is crying out, 'educate my mother.'" If transposed to read "educate my teacher," it will voice the heart and life-cry of many children, who do not yet know their great need, and how to speak for it. Our three giant foes are Ignorance, Intemperance, and Impurity. We are active in our opposition to ignorance, and have been half awakened to see the danger of intemperance, but we are for the most part asleep as to the danger of impurity. We cannot afford to omit the temperance question, and we urge upon the teachers of all our Sunday schools the importance of teaching and training our children and youth to be firm and consistent temperance men and women, and to be haters of the abominable traffic in every form.

And now we urge you to secure the books and leaflets that will make you somewhat acquainted with the monstrous crime being committed against our children and youth, by the introduction of immoral and impure literature, not only advertised and sold, almost openly but in many instances introduced into our schools by persons who are, secret agents and paid for this work. And that some wise plan be found for aiding our scholars to secure such knowledge as will be a help to them through life and a safeguard in the hour of temptation. We earnestly recommend correspondence with the secretaries of the Purity Department of the Women's Christian Temperance Union, and, when necessary, with the chairman of the committees for the suppression of vice in the different cities.

The International Sunday School Lessons.—This Convention will listen to a report from the International Lesson Committee and duly consider the recommendations presented. The result of the conferences and correspondence has been to improve and strengthen the work of the Lesson Committee, and to assure the continued study of both the Old and New Testament. If a better committee can be selected, they should be chosen; if a better plan can be found, it should be adopted; if better selections can be made, we desire them; if better translations will produce better versions, we welcome them; if excavations and discoveries can aid us more clearly to understand the book, continue them; but let us have the Book. Let us advance and train our teachers and explain and illustrate our teaching; but let us remember that it is the Word of God that we are to teach, and the "energy which lies in this Word, in the hands of a true teacher, having behind it splendour of character and a divine impulse, is like the energy from which the light sprung." The Lesson Committee have tried, in every way known to them, to learn the mind of the Sunday school world on this subject, and to do that which was best. After twenty-six years of trial and success they devoutly believe that the approving blessing of God has accompanied their work. The return to Old Testament Lessons brings up once more Dr. Gibson's question, asked at St. Louis in 1893: "Will the Old Book do for the new century?" If it will not do, what have we left? Are we to re-study the Bible, or are we to begin with something else? Are we to follow in old paths, aided by all the light that now shines, or forsake them for ways unknown, and follow men "who are sharp-eyed, along the low horizons of earth who walk by street lamps, and never steer by stars?" What Old Testament prophecy has failed, what word of Jesus Christ has lost its power? We must have one universal Book, that reveals a universal Saviour, who is able and willing to save the last and lowest sinner on earth. "The text-book of Christians—the Bible, is the only book at all worthy of universal adoption." The men who have prophesied against the Book have made failures, "the churches which have built away from Jesus Christ have vanished." The Prophets of Spencerism were not intrusted with the last words of wisdom, and we need not fear what the future may bring. There are philosophers and scholars, and problems innumerable, but no one but Christ and His Church has ever grappled with sin and death, and no book but the Bible tells of heaven and immortality. Yes, the Bible will do for all the centuries. While it deals with the habits, manners, and customs of the past, it points out clearly the sins and dangers of to-day, the perils of the future, and the remedy with which to meet them. While the ancient writings of men on stone or brick, papyrus or parchment, are valued principally as relics for our museums, the Bible is for every age and clime, the voice of God speaking in language so simple that a child can understand it and with depths so profound that no human intellect can exhaust its meaning. If asked, shall we not study the evidence of its genuineness,

we answer, most certainly. The history of its composition, its preservation, its translation from tongue to tongue into over three hundred languages and dialects, its marvellous circulation of more than two hundred millions copies, all these are a powerful argument as to its divine origin. But there are other tests to be applied. As the woman from "Sychar's lonely well" said to her neighbours concerning the Divine Lord and Saviour, "Come, see a man that told me all the things that I ever did! Is not this the Christ?" So we may say, "Come, see a book that told me all things that I ever did. Is not this the Bible?" And we may add, "It tells me all I think, and all I am, and all I may be." As with the sun in the heavens, every ray tells of the hand that made it, so of the Bible, every part tells of the heart that inspired it. This is an age of matchless possibilities. Within the limits of the century, by cities exhumed, by monuments unveiled, by hieroglyphic characters deciphered, by Rosetta stones, Moabite stones, and Saloam stones that are crying out, by the unrest among all nations, and the manifest fulfilment of Scripture prophecies and promises, the testimony, to the inspiration and value of the Bible is being completed. "There is a mighty gulf between God's thoughts and man's thoughts, and the shores of that gulf are as far apart as Christ and self." Two things will distinguish those who are worthy to be classed as faithful Sunday school workers: profound reverence for the Word of God, and sincere, genuine attachment to the person of Jesus Christ.

The Ninth International (*Fourteenth National*) *Convention* (*American*) will (D.V.) be held in the city of Atlanta, Georgia, April 27th to 30th, 1899. We cordially invite you all to come and share the feast with us.

We remind you that Mexico is now a part of the International field, and Sunday school work and organisation is making progress there; they speak the Spanish language, and lesson helps are being provided for them. Cuba will soon be a part of our field and will need our help. As the Bible distributor's cart entered Rome with Garibaldi's victorious soldiers, so the Bible and the Sunday school should enter Cuba with the American flag. And as the work is extended to Cuba, it should also be carried to the other West India islands and to Central and South America. The International Sunday school field should include the entire Western hemisphere. This is our work, we cannot avoid responsibility. We must advance beyond all others, for we are

"The heirs of all the ages in the foremost files of time."

Sunday school work in all the world.—In addition to the work at home, we must look abroad, even as the Master did, while talking with His disciples at the well of Samaria. His vision widened from the few sheep in Judæa and Samaria to the great fold, from the harvest in Palestine to the harvest of eternity. The flock was scattered,

but not beyond the range of His vision ; the harvest was great, but His garner would receive it, and He said, "Go, teach all nations." This is the hour of the Church's opportunity, the bells are ringing out the nineteenth century and waiting to ring in the twentieth century. But where? There is no nineteenth century in many lands; it is the sixth or tenth century in China or Armenia, and in some places nearer home. We renew the suggestion made at St. Louis, that if the funds can be secured for the purpose, a committee of experienced Sunday school workers be sent to visit the principal cities and missionary stations of Asia, holding meetings and conferences with missionaries, native helpers, and Sunday school workers in China, India, and Japan, and to learn in what manner the Sunday schools of England and America can aid Sunday school work throughout the world.

One of the delightful features of this meeting is the sending of our Brother Mr. T. C. Ikehara, of Tokio, as a Sunday school field worker to Japan. He is with us here in this Convention, that we may see him, know him, love him, pray for him, and hear him. He will then go forward on his mission.

"The missionary century is almost gone, and paths long shut are opened." A few years ago we prayed for labourers, and were taunted because but few learned men from colleges and universities offered to go. A few weeks ago one of the greatest religious meetings ever held gathered in Cleveland, in the United States. It was the Student's Volunteer Missionary Convention, attended by 2214 delegates, representing 450 institutions of learning and seventy missionary boards. Nearly one hundred returned missionaries were present, representing all parts of the world, together with over one hundred presidents and professors of colleges and seminaries. Last year in these institutions there were 267 classes with 2361 students studying missions. One thousand one hundred and seventy-three volunteers have gone to fifty-three countries. "Prophecy has become inspiring history."

The Sunday school is the most important factor in missionary work. What we may be and what we will be rests with ourselves and with no one else and nothing else. "We share in the awful responsibility of shaping the world for Christ." Let no one smile or sneer at the sending of Burges to India or Ikehara to Japan. God has been pleased to work wonders without numbers, and to use men that trust Him. It will take time and cost money, and many true-hearted ones will give even life itself. "It is an age-long truth that human progress is at a cost. The history of progress is the history of struggle and heartache." But no price is too great to pay, no sacrifice too great to make, no trial too heavy to endure, if we may attain the highest aim of life, the supreme blessing of mankind through the Gospel of Jesus Christ. "Beneath a great life purpose there must be a great passion." The love of Christ constrained the Apostle, became a passion, led to a crown. The salvation of the world is a dark question, Christians differ; and while they differ "the restless millions and the expectant Christ are waiting." The blessings that God has

graciously given to us should lead us devoutly to say the new century shall testify our desire to hasten His coming.

"Our father's God; from out whose hand
The centuries fall like grains of sand,
We meet to-day united free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.

Oh, make Thou us through centuries long,
In peace secure, in justice strong,
Around our gift of freedom draw
The safeguard of Thy righteous law,
And, cast in some diviner mould
Let the new cycle shame the old."

In behalf of the Executive Committee and for the United States.

B. F. Jacobs,
Chairman Executive Committee.

The Chairman: I now call upon the Rev. L. B. Maxwell to read a paper upon the Coloured People of the Southern States.

COLOURED PEOPLE OF THE SOUTHERN STATES.

By the Rev. L. B. Maxwell (U.S.A.).

Kind friends,—I have been invited to speak upon or rather to give a report of the Sunday school work done among the coloured people in the United States.

The American Union of States is composed of 45 States, with an estimated population of 72,000,000 people. Of this 72,000,000 people 8,000,000, or one-ninth of the whole population, are negroes. This does not necessarily mean that they are all black, but simply that they have one-eighth or more negro blood in their veins. Out of the 8,000,000 of negro population 6,000,000 lived in the section of the Union known as the Southern States, and are confined to 14 States: Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Tennessee, Kentucky, Arkansas and Oklahoma Territory. This placed three-fourths of the whole negro population within these States, which contained a white population of a little more than 12,000,0000, thus making the ratio between the two races about 1 to 2.

These figures are very significant when studied from an educational standpoint, and especially are they so when regarded from the standpoint of Sunday school work in which this Convention is particularly interested.

Great as is the need for thorough organisation on the interdenominational basis, the need of accurate, definite knowledge of the actual facts and conditions is equally great. If the Sunday schools

already organised are not doing the best work in the best way; if the organisations are imperfect; if the masses are not being reached; if the conception of the aim of all Sunday school effort is poor and imperfect, mistaking means for ends, then the first and only wise thing to do is to call attention to these defects. So long as people are satisfied with present conditions, imagining them to be all they should be, efforts towards improving them will hardly be inaugurated.

Two things are very clear to me: (1.) That though in a way there are many schools, yet effective, far-reaching, and thorough work is not in proportion. As compared with the population and even with church membership, the enrolment is small. As compared with the enrolment the attendance is small. As compared with the day-schools, teachers, and teaching, the Sunday schools are behind. (2.) That if the enrolment is to be enlarged, the attendance increased, the teaching improved, the standard raised, the best results secured, the organised system must be adopted.

These two things chiefly constituted my work: to gather and proclaim to them the facts in the case, and to suggest and help them to adopt some methods which would eventuate in improving their condition.

I have no fault to find with my part of the work, but many a fault has been found by the other side with me. While the world may not desire to have the whole truth, the world needs it, and hence the truth ought to be told because it is the truth.

Among the 6,000,000 negroes in the Southern States a very low estimate would give at least 3,000,000 children. I believe there are more. Considering the great importance of the moral training given in the Sunday schools, considering the imputed religious nature of the blacks, and considering that there is no age limitation, and that the Sunday schools are held only once a week, and that, too, on a day when there is rest from labour, one would suppose that the Sunday schools' enrolment would be larger than that of the day schools, but such is not the case.

The day schools, public and private, give an estimated enrolment for these States of about two million children. That is, two out of every three are receiving an education in some school. This is bad enough, but the statistics of the Sunday school will fall far short of this. Let me say the figures which I shall present are based upon careful estimate. Exact figures are impossible.

The Baptists, the largest denomination, larger than all the other denominations conbined, have a church membership of 1,483,533. The A. M. E. 500,000, the A. M. E. Z. 314,000, the M. E. 165,000, the Pres. 16,000, the Cum. Pres. 15,000, the Dis. of Christ 15,000, the Congl. (South) 7209, Christians 5000, the Union A. M. E. 3500, the Prot. Epis. 4000, the Union Af. Met. Prot. 3000, the M. E. South 653, the Southern Pres. 267. Total 2,752,822, almost half of population. According to these figures it will be observed that the Baptists have 214,000 more members than all the others combined.

The Baptists have, in these fourteen southern States, in their Sunday schools a few less than 300,000 (1½ million names) scholars, and since the enrolment in the schools of the various denominations would average about the same, in all the other denominations together there are about 300,000 children in the Sunday schools. This would give them a Sunday school enrolment for these States, which is about correct, of 600,000. Reckoned upon a basis of the whole population, there are in our schools one out of every ten persons. Reckoned strictly upon the basis of the number of children in these, one out of every five. For a long time it seemed incredible that for every negro youth enrolled upon the books of the Sunday school four are wandering about uncared for and untaught on the Lord's day. But, then, more than 50 per cent. of white children never go.

Here are the figures: where 600,000 go, 2,400,000 never go; and it is an open question if they ever go inside a church; hence they are deprived of all the benefits which come from the kind of training received in Sunday school.

There are two things which must not be lost sight of in considering this matter. First, attention is called to the number enrolled by the various denominations. To correctly understand what bearing this has upon the number of actual attendances it may be well to call your attention to this fact. In the cities and in many of the villages the Sunday schools are held regularly each Sunday, but in the rural districts they are often held only once a month—on big meeting day when the parson is on hand—so that a large number receive the moral instruction of the Sunday school only once a month, or twelve lessons a year, and it must be remembered that the great majority of our people live in the rural districts.

Then, too, an enrolment is one thing and actual regular attendance is another thing; and this is true even where there are methods and missionaries, &c., on purpose to secure regularity in attendance. Secondly, another thing which can never be omitted when considering Sunday school work is the efficiency of the teaching.

In a great many of our schools we have excellent teachers. This is true largely of the city schools; but in the rural districts, where the best teaching is needed because of the lower condition of the people, the poorest teachers, for the same reason, are in the saddle, so that a great deal which passes for teaching is not teaching. It amounts to this, then: in many places where schools are going on regularly, and fine reports are made as to numbers and attendance, very little teaching of real worth is going on, and very little along the line of life-saving and character-building is being done.

I have presented you one side, and viewed from one standpoint the figures seem small, only 600,000 out of more than 3,000,000; but viewed from another they are not so bad as they seem. Certainly it is an error which can be, and which we believe is being, corrected. In all the South land you will find not one single person who would lift hand or voice against the Sunday school. We all believe in it.

Almost every church of every denomination from Maryland to Texas has what it is pleased to call a Sunday school in connection with it; but as the good Bishop of London said last night in his address on national education in England, while everyone spoke respectfully of it, yet educational progress had to be made by the few. The same thing has been largely true with respect to our Sunday school work. It has been respectfully left to the few to carry it on, and they have done well to do so well as they have done.

Then, too, ignorance, that enemy and retarder of the human race, has had much to do with it; ignorant of the great importance of moral training, ignorant of the splendid results of moral training, and ignorant of the methods by which those results are obtained, things have been allowed to pursue their own sweet course.

When, thirty-five years ago, the immortal Lincoln, your kinsman across the sea, and our beloved President—a prince among men—as the exponent of the thought of one section of the American nation—which thought to-day, thank God, is no longer sectional but reaches from Canada to the Gulf, and from ocean to ocean—through the emancipation proclamation, raised us from serfdom to the peerage of American citizenship, and wrapped around us the stars and stripes for protection, we were ignorant, but were intelligent in that we knew that we did not know. And being told that the power and strength of the American Republic rested first upon the general intelligence of her citizens, is it strange that we laid peculiar stress upon the day schools to the exclusion of many other important things?

The enrolment in our Sunday schools has not been larger because we did not know it. We thought we were doing good work, we had fair reports; nobody had been commissioned to gather the facts, the various denominations had not compared notes, denominational fences have been so high that we could not see over into our neighbours' yards, we mistook noise for numbers. But now we know the facts, we have a larger conception, we have started out on our commission, we are repairing our fences, and by God's help things are moving.

It is with pleasure that it is possible to report that generally the schools are supplied with literature published by their own denominations, and that they generally use the International lessons.

Nearly three years ago the International Executive Committee, seeing the necessity of organised work among the negroes, adopted measures to help them. For almost a year one man represented them in this work. But what could he do among the millions? Nine months later the committee appointed an assistant. Since then these two have been busy gathering statistics, studying conditions, holding institutes, teaching methods, and organising town, country, and State organisations on the inter-denominational basis. The idea of inter-denominational work was new. In it many thought they saw the breaking up of their respective denominations. At first it was not very kindly received. The pastors mistrusted, the flocks followed. Gradually, however, open opposition gave place to respectful tolera-

tion, and that is now yielding to a sort of an open-shut-approbation; some have grasped the movement with warm hands, many have saluted it formally, some are still observing it respectfully from a respectable distance, but open opposition is passing. Gradually the idea of broader Christian fellowship is surging upon us, and the day of inter-denominational fellowship and co-operation is dawning.

The work has been carried into nine States, yet only four can be said to contain anything like permanent inter-denominational State organisations. They are Georgia, Florida, Alabama, and South Carolina. Georgia is the best organised, South Carolina follows. Georgia contains 138 counties, of these 69 have been organised more or less thoroughly. In addition there are 32 precinct organisations, and one district association comprising five counties. In all the States more than 200 county and precinct organisations have been effected.

We have established 52 weekly teachers' meetings, 28 normal classes, and 31 home departments. Many schools of higher grade have been visited and addresses on Sunday school work given, urging the young people in them to take hold of the work as they go out to teach the district schools during vacation. And more than 100,000 people have been addressed on Sunday school work and methods. The present conditions make imperative the inter-denominational co-operative system.

With us at present the Church, and not the home as among the white, is the great centre of influence, not only of our religious, but intellectual, social, and political life as well. The reason for this is to be found in our past history. I have known instances, and they are numerous still, where country parsons absolutely controlled many whole counties. What he endorsed lived, what he opposed died; so that what the people shall be for the next fifty years will depend more upon our churches than upon our homes or schools. If we can get our churches to become as thoroughly interested in Sunday school work as they are in the day schools they would soon be as well attended.

As I see it the Sunday school with its moral training is the golden key to the situation. It has more to do with the solution of the race problem than is generally supposed. Better teaching in the Sunday school would soon elevate the pulpit to higher standards. When the pulpit shall generally begin to intelligently preach the "Word of God in simplicity yet in its power" those who hear will go home to live better lives—thus both home and State will be benefited. But it is only through inter-denominational efforts that the masses can be gathered to be instructed. No denomination alone will be able to do it. Inter-denominational co-operation is absolutely necessary, first, for the gathering of facts, and, secondly, for the canvassing of cities and districts that the children might be gathered in.

"Fleecy locks and black complexion
Cannot alter nature's claim;
Skin may differ, but affection
Dwells in white and black the same."

GREAT BRITAIN AND IRELAND.

Mr. F. F. Belsey, J.P. (Chairman of Sunday School Union, *London*).

This afternoon and this evening you have been making a journey round the world, and now at last you are back to the old land of Raikes, and you are asking as you come near its shores for some little story of the work done here during the last five years. You had that work reported at St. Louis, and all of you have done what I am sure every good delegate will do—you have made a careful, word-by-word study of the committee's report. You already know, therefore, what figures were then presented. Now, for the figures to-day I am very thankful to say I am not responsible. But I do believe those figures have been put together with the greatest care and attention, and with every desire for accuracy, so that if you are deceived it is not wilfully, but by those unfortunate circumstances which always attach to the collection of figures.

I am very rejoiced to tell you that as far as those five years are concerned they have been years of very distinct and emphatic progress in Great Britain and Ireland. We have during those five years seen opened 6530 more Sunday schools, and in these Sunday schools 28,764 more teachers, and 895,805 more scholars. Now these figures at first sight look most encouraging, but there is one feature about them that I want to-night to emphasise at the very beginning of this report. You have had an addition of something like a million of children, nearly 900,000, and you have had an addition of not quite 30,000 teachers. On the old scale, the scale of one-tenth, you ought to have had 80,000 teachers prepared by the churches for the instruction of those 895,000 scholars. The churches have failed to supply us with teachers to the tune of 50,000 Christian men and women. We are 50,000 teachers behind the ratio we ought to be able to report to-night, and I want this Convention to go forth with the feeling that while we grow scholars by the million we must grow teachers by the hundred thousand.

Now, one of the points which is very interesting is just this, that this progress has taken place almost entirely in England and Wales. In England and Wales we have had opened some 6431 schools. That means that five-and-twenty new Sunday schools have been opened every Sunday in England and Wales. In Scotland there have been only fifty-three new Sunday schools opened, so that while we are opening five-and-twenty new schools in England and Wales every Sunday, in Scotland they are opening one a month. In Ireland they have only opened thirty-six more; that means seven a year. Now these points are very interesting to remember, and keeping them before us as the great facts we have to look at and explain, let us now see if we can go to the different countries and ask for more particulars.

First of all may I take you to that gallant little Wales, which is really the home of the Sunday school, so far as Great Britain is

concerned. Now, the Sunday school is trebly dear to the Welshman. First of all he loves it because he loves his Bible, and these Welsh Sunday schools hold a couple of sessions, many of them during the week, in order to prepare for the Sunday school lessons. They contain not only the childhood of Wales, but the manhood and womanhood of Wales. And this is why they are trebly dear to the Welshman, not only because he loves his Bible and goes there to study it, but he loves his music and goes there to sing. He loves his country and his language, and he goes there to speak it and to keep it living—and you know what a lovely language it is. It was the old language of Eden, no doubt about it. No doubt the first love words Adam ever spoke to Eve were downright guttural Welsh. However, he loves the language and comes to the Sunday school. And in Wales, I am very glad to say, the Sunday schools are well organised. Down south, around Cardiff and Swansea and other towns, strong Sunday school unions exist, and these Sunday school unions have found their way into English-speaking Pembroke.

In North Wales they have their own denominational unions, and it is pleasing to know that they very largely employ the International lessons, and I suppose a very large portion of the Welsh-speaking schools are studying these same lessons in Welsh that we use in England. The Christian Endeavour movement had a very warm welcome in Wales, and we hope very soon to see its effects clearly traced upon the character of their schools. They are retaining their elder scholars much better than we are on our side of the border. And so, on all hands, I am very glad to find that our friends can report generally from nearly every quarter full schools, more regular attendance, and awakened interest.

Now for Scotland. We all know how the Scotchman loves the Bible and how he loves the kirk, and in Scotland at least we can point to a people trained in the love and knowledge of God's Word. Therefore I hope no Scotchman will for a single moment think I want to say a syllable of unfriendly criticism of a nation to which we owe so much, and which has set us so splendid an example. But so far as from very careful enquiry I can gather it would appear that the Sunday school *qua* Sunday school has not yet been so lovingly nursed and cherished in Scotland as have the Sustentation Fund and the Ministerial Stipend Fund. There has been a good deal of attention given to the Sustentation Fund, and one dear old worker, a hearty Scotchman, I consulted, ventured to say that if the Scotchman had come to look upon the Sunday school as less dear than the Sustentation Fund of the Church, it was going in the wrong direction, and that if you wanted Church sustentation you must go to the Sunday school for it. If you can once get our Scotch friends to look upon it in the same light, Sunday schools will come to the front. And just now, although the children are being in many cases splendidly looked after and taught, there appears to be a general waking up to the fact that there is no uniform system of Sunday school instruction

there. They have a number of different associations. They are mourning for the loss of a considerable number of scholars, and, as you see, there are few Sunday schools opened. So far as I can gather that largely arises from a number of other educational institutions which have been established. There are the Boys' and Girls' Religious Societies, the Children's Churches, the Foundry Boys in Glasgow, and a number of other institutions which I do not suppose get reckoned in amongst the Sunday schools which are doing a great deal for the youth of Scotland.

Then the Sunday schools are held at various times. They are held some of them between five and six, some between one and two, and at times that we should consider very awkward. No doubt they are convenient to them, but the hours are somewhat irregular.

In addition, I may say that our Sunday schools in Scotland owe an unusual debt of gratitude to one splendid organisation there, I mean the Glasgow Sabbath School Union. It has been doing noble work in Scotland for many years past. It has not only gathered the teachers in conventions, some of which it has been my privilege to attend, but it has also formed new Sabbath School Unions throughout Scotland. It is doing a great deal in the preparation of literature. It has an earnest paid secretary. It has its central buildings in Glasgow, and in various ways it is helping the Sunday schools. By examinations in the International lessons it is doing all it can to encourage the study of the lessons in the schools. It is examining the teachers. It is making special arrangements for evangelistic work with the aid of the lantern and lantern services. And last, but not least, it is copying the excellent example of the London Sunday School Union by establishing a Fresh Air Fund for the poor little puling children of the crowded slums. It has established its normal training class, and just now they are beginning to look at the question of the establishment of a National Scotch Sunday School Union. If they do I can only say the Sunday School Union will rejoice to see organisation carried further in that noble country. All we hope is that if that Scotch Sunday School Union be established it will venture to stretch out its hand to the older society, helping us to develop Sunday school work here while we help it to develop Sunday school work in Scotland.

I pass to what is called "the distressful country." Let us cross St. George's Channel and look at Ireland. I am glad to say it is not a discouraging look. One is very glad to receive assurance from reliable quarters that the work of the Irish Sunday schools is being done in a full determination not to rest content with anything but the highest spiritual results and the earnest desire that the Sunday school may be the means of winning young hearts for Christ.

In the Dublin Union the International lessons are used, and the result is pronounced to be satisfactory. In Cork similar assurances are given, while of course in Londonderry, Belfast, and Portadown, we find a sound system. If you walk down the Crumlin Road,

Belfast, you will find a noble Sunday school with accommodation for 1132 scholars. I suppose it is one of the finest schools in the British Islands.

Passing to our own land I do not think I need detain you long. You all know the position of affairs, and there has been no exception during the past five years. We have had attention called, and we are glad to have it, to our defects and our shortcomings. We have been told on high professional authority that our teachers have not been so carefully and successfully trained as they ought to be; and it has been the effort of provincial unions and of the central unions to do all in their power to take advantage of the awakened interest and to stimulate the teachers of our country to more careful preparation for their solemn duties. Conventions and conferences have been held and counties have been organised. Unions have been formed and work taken up in connection with village schools, and we have given special attention to the weakest points, and I think the gratifying intelligence that nearly one million more scholars are crowding our English and Welsh schools is pretty good proof that the agitation of this question has done us good. We welcome criticism. Tell us our faults and we will try to remedy them. We look not at our strength but at our weakness in order that strength may take the place of weakness. God bless and help us. We are doing the work well, we want to do it better. We know that in many schools there is room for immense improvement and in every school for some, and it is the object of the institution we are connected with, patiently day by day, week by week, year in and year out, to try and develop in this land of ours, the birthplace of the Sunday school, Sunday schools of which the century shall not be ashamed and for which the Church shall be grateful, and on which Christ shall smile.

The closing hymn "Sun of my soul, Thou Saviour dear," having been sung,

The Chairman said: Before pronouncing the Benediction, I am sure you will allow me on your behalf to thank those who have led the singing this evening, and to say how much we appreciate the services they have rendered.

SECOND DAY—FOURTH SESSION.

Wednesday Morning, July 13th.

GRAND SUNDAY SCHOOL DEMONSTRATION AT THE CRYSTAL PALACE, SYDENHAM.

The Convention was divided for the day into two sections, one held in the theatre facing the Handel Orchestra and called Room A; the other in the Skating Rink and called Room B.

In Room "A" Mr. Alderman George White, of Norwich, was called to the chair.

The opening hymn, "Come, Thou desire of all Thy saints," having been sung and prayer offered—

The Chairman.—It is my business, in presiding over this meeting, simply to introduce those who are to address us on various topics of interest connected with Sunday school work. I can only express regret that so few of our friends have at present arrived, because I am sure that a Norwich Sunday school has yet to learn many of the methods adopted in America. I had the privilege of attending the Convention at St. Louis, and also a visit of Sunday schools in the United States and in Canada, where I saw a great deal to interest and instruct me. No doubt we shall have much valuable information put before us this morning in the addresses to be delivered to us by experts from the other side of the Atlantic.

PRIMARY UNIONS AND SUMMER SCHOOLS.

By Mr. I. P. Black (*Secretary of the International Primary Union of the U.S.A.*)

I have been assigned the pleasant task of presenting to you the work of a Primary Union and organized Primary work. For convenience I will divide the topic as follows:—

(1.) What is a Primary Union. (2.) How to organize and conduct a Union. (3.) Special features of Union work. (4.) The origin and growth of Primary Unions. (5.) The work of the International Union of Primary Sunday School Teachers. (6.) County and State Unions. (7.) Organized Primary work in the States and Provinces.

What is a Primary Union?—A Primary Union is a number of Primary Sunday school teachers organized to study the Bible lesson and to discuss methods of work looking to the improvement of their classes and also for mutual acquaintance. Perhaps I can better express the value of a union to the Primary teacher by quoting from letters received from Primary teachers, who speak from experience :—

One teacher writes : "If I possess knowledge which has helped and blessed me, am I not, as a Christian, in duty bound to pass it along? A prominent member of the Cleveland Primary and Junior Sunday School Teachers' Union gave a bit of testimony, not long since, as to the usefulness of the Union. A lady recently visited her Primary department. At the close of the session she said, 'Pardon me, but I feel constrained to tell you the impression made upon my mind this afternoon. About a year ago I visited your school, and on returning home, said to my husband, 'Mrs. Blank is an earnest teacher, but she is not adapted to teaching little children. She speaks above their heads. They could not understand her, and they were not interested. I am sure she has mistaken her calling.' But to-day I find everything so changed. Your little ones have understood you. You held their attention without difficulty while you instructed and fed them. I must ask what has made the change? The thankful teacher replied, 'There is but one answer to your question. The Primary Teachers' Union, which I have been attending for the last few months, has, under God, done it.'"

Another teacher writes :—"We find the Union so much of a help to our teaching the lesson to the little ones, that I have frequently been told by the teachers that they feel they could hardly go before their classes if they did not attend the Union. I am sure I voice the sentiment of the rest when I say we could not do without our Union now."

Another worker says :—"A teacher who recently attended one of our meetings for the first time said it was a revelation to her. She had been teaching little ones for some time, but never once thought the lessons could be made so plain and interesting for small scholars, and through the help derived from the Union she could teach the lessons much easier and better than ever before."

Another teacher adds the following testimony :—"During my ten years' experience as a Primary teacher, I have found nothing so helpful as the meetings of the Primary Teachers' Union. There I learned, not only how to teach the weekly lesson with simplicity, but after the discussion which is given each week on various subjects, many a burden has rolled away and many a difficult question has been solved."

How to Organize.—First, call together the Primary and Junior teachers of all denominations residing in the place. By Junior I mean those who teach children from nine to thirteen years of age, for they need about the same kind of help as the Primary grade. This can best be done by one earnest active Primary worker making

a personal visit to each teacher and enlisting her co-operation. When this is not possible, the first meeting can be called by letter or postal-card. At the first meeting appoint the following temporary officers: President, Vice-President, Secretary, Treasurer. Let these serve for a few months until it has been ascertained who is most competent to fill office, when these same officers or others can be elected to serve for a year.

Place of Meeting.—While very many churches are willing to provide a room for the Union, it has been found most desirable to hold the meetings in the rooms of a Y. M. C. A. or W. C. T. U., as this is a common meeting-place for interdenominational work.

The Management of a Union.—First in order will be a *Constitution.* Let some simple constitution and by-laws be adopted as soon as possible in order to have system in the work.

Committees.—Of vital importance are the committees and their work. I strongly advocate the plan of the Christian Endeavour Society, namely, every one at work and every one on some committee.

First in importance is the Devotional Committee, charged with arranging the opening and closing services of the meetings, and the selection of the teacher of the lesson. In some Unions it has been found advisable to secure one competent teacher for all the lessons. The greater proportion of the Unions realize the importance of having different teachers each week, so that various methods of teaching may be brought before the Union. The timid teacher is often permitted to bring a class of little ones from her own school and teach them the lesson. Teachers thus gain confidence to work before others.

The next committee in importance is the Improvement Committee. It is the duty of this committee to select the topics for discussion bearing upon practical methods of Primary work; to invite some teacher to read a paper on the selected topic, and also to secure others to speak upon this topic. This committee should also arrange for the Normal Lessons, the Blackboard Class, and the Child Study Class.

A committee of great importance is the Music Committee. To their care is entrusted the selection of the song book used at the meetings, the hymns to be sung during the service, and the bringing before the teachers new songs, and songs for special occasions, such as Christmas, Easter, and Children's Day. When not able to procure printed copies of these songs, this committee should furnish mimeograph copies of the words. They should also be good singers, and take a position around the musical instrument during the singing.

The Sociable Committee can render great service. Stationed near the entrance to the room they should be good handshakers, giving a warm welcome to all new-comers, and ascertain their names, school and address, by means of cards prepared for this purpose. This committee should know every member of the Union, and at least twice a year arrange for a Primary Union social at the close of the session. After an hour of social intercourse light refreshments should be served before dismissing.

A very important committee is the LIBRARY COMMITTEE. They should first secure and then take care of a Primary Teachers' Library. Many teachers are not able to purchase all the books they need to help them in their work, but a number of teachers can do this, starting often with only one book. The New York City Union has gathered in their library during the past few years one hundred and seventy books, and many Unions have been able to gather very helpful libraries, though small in number. This committee should procure large scrap-books, in which can be pasted the various programmes, cards, and appliances which Primary teachers use in their classes.

These five committees are of vital importance to the successful conduct of a Union, while other useful ones can be added as the numbers increase and they are found to be needed.

Topics for Discussion.—The International Union of Primary Teachers publishes a list of over one hundred and fifty helpful topics. An additional list of subjects might be used for discussion during the first three months of the formation of a Union:—

How I conduct my class. Ways of keeping the Primary Class roll. Order of Exercise. Songs, and ways of teaching them. Prayer in the Primary Class. Help for preparation of Primary lessons. Should Primary scholars study the lesson before or after it is taught in the class? Supplemental lessons. Promotion—how conducted. Necessary appliances, and little things that help or hinder. The teacher's week-day work. Ways of securing home co-operation. How to conduct reviews.

Order of Exercises in a Primary Union.—The following order of exercise was followed by the Philadelphia Primary Union from January, 1898, to April, 1898:—2 P.M. Blackboard class. 3 P.M. Song. Reading Bible Lesson in concert. Prayer. Song. Collection. Lesson taught. Prayer. Song. 4 P.M. Normal class.

Expenses.—The expenses of a Primary Union are met in several ways: 1. By an annual small subscription; 2. By collections every week; 3. By gifts from the Sabbath schools of the town. Many superintendents realize the importance of the Primary teacher receiving a training for her special work, and are willing to contribute to this. Many schools also pay the expenses of a Primary teacher who has to travel to attend the nearest Union, knowing it is money well invested.

SPECIAL WORK FOR UNIONS.—During the past few years many Unions have taken up the following special lines of work:—

1. *Child Study.*—Primary teachers are beginning to realise that they must know more about the children whom they teach, so they have formed classes for the study of the child. These classes meet before or after the study of the lesson. They are often fortunate to secure the gratuitous services of a teacher of psychology, who gives them a lecture of half an hour's duration, which is afterwards discussed by the teachers. These Child Study classes have not only been helpful to the Primary teacher, but to many mothers, who have gladly availed

themselves of this opportunity to learn more about their own children.

2. *Blackboard Classes.*—This has become a very interesting and instructive feature of the work of a Primary Union. This class generally meets before the lesson is taught. A competent teacher is secured for a small remuneration. Sometimes teachers of drawing in the public schools are Primary teachers, and are willing to impart their knowledge for little or no compensation. Teachers are provided with lap blackboards and erasers and crayon, and a fee of a few cents a lesson is sufficient to meet all necessary expenses. To these classes not only Primary teachers but superintendents of the main school have found it profitable to become scholars.

3. *Normal Class.*—This class is generally held after the lesson. Some competent person is selected to teach the Normal lessons, taking up some course on the Books of the Bible, Old Testament History, or the Life of Christ.

4. *Home Co-operation.*—Many of the Unions realise that the teachers can do better work if the home is brought into closer touch with the class, so they have held meetings to which they invited all the parents of the town whose children were in the Primary class. Topics pertaining to the religious training of the little ones are discussed, and mutual interchange of ideas follows. These must certainly prove to be very productive of good results to both the parents and the teachers.

5. *Superintendent's Help.*—Some of the Unions have invited the superintendents of the Sunday school to hold a conference with the Union regarding Primary work. The closer we can bring the superintendents and Primary teachers together, and the more the work can be discussed, the greater will be the results from Sunday-school teaching.

Helpful Unions.—In some states strong Unions have been able to help weaker ones within reach by occasionally sending to them some one to teach the lesson and discuss a topic. This gives great encouragement to new Unions, who generally feel weak and timid for awhile.

Size of Union.—It is often said, "Our place is too small to organise a Union." I have never seen a place where two or three teachers lived but what it was feasible to have a Union, for the study of the lesson and the discussion of topics. One of the most active and helpful of Unions in the State of Massachusetts has only five members, and these come a long distance over mountain roads to meet each other once a week and talk over their mutual work.

It affords me great pleasure to call your attention to the origin and growth of the Primary Unions, that you may note how signally God has blessed the work of these Unions.

ORIGIN OF PRIMARY UNIONS.

1870.—The first Primary Teachers' class for the purpose of studying the Bible lesson, and for mutual improvement, was held on February 18th, 1870, in the city of Newark, New Jersey. This class continued to hold weekly meetings for twenty years, under the name of the Newark Association of Infant Sunday-School Teachers. On its twenty-first birthday, February 18th, 1891, it was regularly organised into the Newark Primary Teachers' Union.

1871.—Early in February, 1871, a band of Primary class teachers held a first meeting in the Bible house in the City of New York. They met regularly until February, 1881, when the New York Primary Teachers' Union was formed. Mrs. W. F. Crafts was the first president of the Union, and continued in this position till June, 1888.

1879.—On April 26th, 1879, the Philadelphia Primary Teachers' Union was formed. This was the first class of Primary teachers to adopt the name of Union, which is now so universally applied to these classes of Primary teachers.

1881.—In the fall of 1881 the Washington Primary Teachers' Union was organised.

1884.—At the fifth anniversary of the Philadelphia Primary Union, May 13th, 1884, a National Union of Primary Teachers was formed, with the following officers: President, Mrs. W. F. Crafts; Vice-President, Mr. Israel P. Black; Secretary and Treasurer, Mr. Frank Hamilton.

1887.—In June, 1887, during the International Sunday-School Convention in Chicago, the National Primary Union was changed into the International Union of Primary Sunday-School Teachers of the United States and British American Provinces, with the following officers: President, Mrs. W. F. Crafts; Vice-President, Mrs. M. G. Kennedy; Secretary and Treasurer, Mr. Wm. N. Hartshorn. In November, 1887, the Secretary, Mr. Hartshorn, resigned, and after some lapse of time Mr. Israel P. Black was appointed to fill this office.

From 1884 to 1891 the International Union worked to establish Primary Unions in every place where there was a prospect of successful classes being formed. To this end it corresponded with Primary teachers all over the United States and British American Provinces, and endeavoured to facilitate this work by means of leaflets, which were published monthly and distributed at all gatherings of Sunday school teachers, and also mailed to individual Primary teachers.

1891.—By the month of September, 1891, forty Unions had been formed, which were mostly large Unions in important centres of the country.

1893.—At the International Convention in St. Louis, Missouri,

August, 1893, the number of Unions had increased to fifty. At this meeting Miss Bertha F. Vella was elected Secretary and Treasurer.

1896.—From 1893 to 1896 Miss Vella pushed the work so energetically that at the Boston Convention, June, 1896, she was able to report 110 organised Unions. Miss Vella was compelled to resign the office of Secretary, and again was Mr. Black pressed into the service.

1898.—Since the Boston Convention the work has advanced with rapid strides, and on July 1st, 1898, there are 250 Unions, in successful working condition. Of this number 229 are in the United States, and twenty-one are in the British American Provinces. The gain in Unions since June, 1896, has been seventy a year, while the loss in Unions giving up has not been over four per cent.

The International Union of Primary Sunday School Teachers of the United States and British American Provinces.—This organisation consists of all the members of Primary Unions in the United States and British American Provinces. The triennial business meeting is held in connection with the International Convention. The *International Council* consists of one member from each state and province appointed by the state or provincial association. The Central Committee of the International Council is composed of the President, Vice-President, and Secretary of the International Primary Union, with the addition of four prominent Primary workers. The duties of this Central Committee are to conduct all the business pertaining to the work during the interim of the triennial meeting. The expense of properly conducting the work of the International Primary Union is about 500 dollars a year.

The Work.—The work of the International Primary Union is to encourage and assist organised Primary work. It endeavours to do this—(1.) By assisting the state, provincial and county officers to form Unions wherever it is practicable. (2.) To disseminate as much helpful Primary literature as its funds will permit. (3.) To encourage states and provinces to organise a Primary Department or Council in every state or province, so that the Primary work may proceed under the official direction of the state and provincial Sunday-School Association, and not independent, but a part of it. (4.) To encourage the larger presentation of Primary work at every county, state and international convention. (5.) To encourage the holding of Primary Institutes as often as may be practicable in cities and counties. (6.) To encourage and assist in the holding of Summer schools of Primary methods, which have been very helpful and successful wherever they have been held.

Publications.—While the International Union is limited to the expenditure of such funds as are generously contributed by the different Unions, it aims to supply the wants of Unions and individual teachers as far as possible:—

1. It issues four times a year a twenty-page magazine called the "Quarterly Bulletin," which contains reports from the Unions of

their work during the quarter, and children's exercises and songs for use in the Primary class. A number sufficient for every member is sent free to all the Unions. At the same time, the Unions are expected to contribute to the expenses of the International Union as they are able.

2. The "Primary Teachers' Manual." This little book of eighty pages contains articles on—What is a Primary Union, Constitution and By-Laws, Primary Unions in the Provinces, Primary Union Organisation, One hundred and fifty Topics for Discussion, A List of Books for a Primary Library, State Primary Secretary Work, and a list of over two hundred helps and appliances that teachers need to know about and possess, real up-to-date books and helps.

3. An outline programme for the use of Unions during the first three months of their organisation.

4. A large leaflet containing the Constitutions of the Primary Department and Councils of several of the states which have organised for this work.

State and County Unions.—In some of the states, State Unions have been formed, and also County Unions. While from necessity these cannot hold meetings as often as a local Union, they have been able to do good work. The Otonabee County Union in the Province of Ontario, reports that:—

"Our Union meets the last Wednesday in the quarter in the village of Keene, which is a central place for the teachers. We have the Primary teachers from seven schools and fourteen members, and some visitors. We meet from 2 to 5·30 P.M., and take up all the lessons for the coming quarter. Six teachers take two each and illustrate how they could be taught, using sand-board, black-board, objects, &c. Then we spend a few minutes in discussion after each lesson, and other suggestions are given. They all take notes on the lessons. When we get through with the lessons we discuss difficulties and talk of our encouragements, which are many. The majority get on very nicely with their work and are desirous of doing their very best. We also read and discuss something on Primary work. We all consider that the County Union is very helpful to us."

State Primary Departments.—Within a few years fifteen of the states and two of the provinces have organised Primary Departments, and sixteen states and two provinces have appointed Primary Secretaries or Superintendents, who devote all or part of their time to the development of Primary work in their territory. A few of these Primary Secretaries are paid an annual salary, while the others are paid for part of the time, and many are performing great services without any compensation.

At present there are two plans of work in the different states, which I will briefly outline:—

1st. The Council Plan.—The State Primary Council is composed of representatives from organised Primary Teachers' Unions, who hold an annual business meeting for planning the work. During the

interval the business is conducted by a Central Committee elected by the Council, to which committee is given full power to act. This Council is under the direction of the State Sunday-School Association, and has power to hold Institutes, Summer schools and meetings. Its expenses are met by contributions from the Unions, supplemented by donations from the State Sunday-School Association. The plan has worked with splendid results in older states where the Unions first came into existence.

2nd. The second plan is known as the Primary Department of the State or Provincial Association, and is created by the state or province of which it is a department, similar to the Normal or Home department class. The membership consists of all Primary and Junior teachers in the state or province. In the annual meeting, which is held in connection with the state or provincial convention, the representation is by counties. At this time Unions report as well as County Primary Secretaries. In connection with such a Primary Department a State Primary Secretary is appointed, who is President of the Department. County Primary Secretaries are appointed who work under the State Primary Secretary. There is no County Primary organisation, but the County Primary Secretary is made one of the officers of the County Sunday-School Association. This plan has many advantages in states where Unions are few in number and weak. It has been found that those plans which are nearest in accord with already established lines of organisation in state and province have promoted the greatest good to the cause.

State Primary Secretaries.—The first state to realise the importance of having a Primary Secretary in the field was the State of Massachusetts, which appointed Miss Bertha F. Vella to organise the Primary work of the state. These State Primary Secretaries have done good service in the way of gathering statistics concerning the Primary work of the state. Miss Jessie L. Munro, of the Province of Ontario, and Mrs. W. J. Semelroth, of the State of Missouri, have prepared and sent out most excellent circulars in this line, which must surely bear good fruit.

While all of these Primary State Secretaries or Superintendents have done most excellent work, I regret that I am able to present the statistics of this work from only one state. Mrs. J. Woodbridge Barnes, Primary Superintendent of the State of Pennsylvania, has been in the field since October 1895; during this time she has travelled in the state alone over 60,000 miles, has made 750 addresses, taught 600 classes or lessons, held 450 conferences with Primary teachers, has written over 8,000 personal letters, and has sent out 2,500 circulars, 500 postals, besides 1,200 pieces of other mail matter, besides attending to a great many calls outside of the state. This is only a sample of what such workers as Miss Bertha F. Vella, Mrs. J. W. Barnes, Mrs. W. J. Semelroth and Miss Jesse S. Munro are doing in Primary work.

Before closing I desire to extend to Primary and Junior teachers

throughout the world the hearty greetings of the International Union of Primary Sunday School Teachers, and to express the hope that they will speedily realise the great advantages to be derived from a thorough organization in their special line of work. As a regular reader of the *Sunday School Chronicle* I am pleased to notice that in England the Sunday School organisations are designated by the name of UNIONS. Has not the time arrived for organising a new Union of Primary workers in every place where the older union is now established?

I am authorised by the officers of the International Union of Primary Sunday School Teachers to furnish all the information and assistance that is necessary to promote the organisation of Primary Teachers' Unions in any part of the world, in hopes that this bond of sympathy and union between Primary workers may encircle the globe, and hasten the coming of our blessed Saviour, who sat "a little child in the midst of His disciples."

CLASS OR DEPARTMENTAL MANAGEMENT.

By MISS BERTHA VELLA (*Vice-President of the International Primary Union, Massachusetts, U.S.A.*).

It is a pleasure to me to be a representative for the first state in America which has employed a Primary Secretary. When the World Sunday-School Convention was held at St. Louis, our beloved President, Mr. Jacobs, invited me to present at this gathering a statement of the Primary work. When he said to me, "Other people would like to know how Massachusetts is taking up the work," I felt, though I had very little to tell, I was glad to go and tell that little. I could at least say that our correspondence, during the first year of organisation, amounted to more than 4,000 Primary letters written in reply to Primary teachers who asked questions about the work. As Mr. Jacobs said, "Go to London and try to tell them something about organising school work," I will put on the blackboard the simple word, "Go"; and if any one is called to the work, I pray that the word will remain on her mind, and that she may feel there is some place where she can go to carry on the work.

I say the work has grown, and we have been anxious to conduct it in the right way. So we have tried to go "right" in every respect. Reference has been made to the normal work of this Primary Teachers' Union. Fourteen of such Unions in Massachusetts have undertaken some system of normal work; and in this normal work our teachers have been learning that there are certain laws which underlie all their work in the class-room, and they have tried to adapt those laws more thoroughly to their work. The first law they have tried to carry out is the law of adaptation ("A"). They have tried to get the work adapted to the age, intellectual capacities,

normal conditions, and social surroundings of their pupils. Then as they have pursued the normal work they have learned that the law of co-operation ("C") should be kept in mind. The teacher does not teach, unless the pupils learn something which they can carry away with them. So throughout our 1900 schools in Massachusetts the teachers are trying, in lesson work and in study work, to win co-operation from the pupils under their charge.

They are also realising, as they have never done before, that their work should be definite ("D"), if they are to get definite results from teaching the lesson and to see those definite results at the end of their year's work; and, as they are trying to adapt work, to win the co-operation of the pupils, and to get definite results, they are realising as never before, that the work must be carried on systematically ("S"). The work must have some system from week to week, month to month, quarter to quarter, right through the year; and, of course, that leads them as Primary workers to realise that the work must be illustrated ("I") and made plain in the right ("R") way, and according to the laws of teaching. They are realising that, if they are to get these definite results they must carry out another law of teaching, and that is the law of repetition ("R"). And to make their work the very best, they have to keep in mind also the law of variety ("V").

As the teachers are working out these laws and making them the foundation of their work, they are realising that, in order to do it, children of different ages should be taught by themselves as it were. So in many of our city schools and in many of our country schools the work is getting graded on a plan similar to that of putting in classes or departments by themselves children who are too young to read. Those departments are called Sub-Primary or Kindergarten Departments. We have regular Primary departments taking children from about 6 to 9 or 10 years of age; and the teachers are realising that, if they would get the best results in their work the children from 10 to 14 need to be by themselves. So in many of our city and country churches we are getting what we call the Junior Department. When this system of departmental work has been introduced we enforce it by having an annual Promotion Day. Some like to have a Children's Sunday in June, others prefer it on the last Sunday of the year. On this occasion the Primary children take their places on the platform and recite whatever they have memorised in supplemental Bible instruction and receive their diplomas or certificates. They are then received into the Junior Department by its superintendent; and where the schools can possibly do so they provide all these Primary graduates with copies of the Bible, as they went into the Junior Department, the object being that they may learn how to use their Bibles and read them during the week. When they take their places on the platform the Juniors show their friends the work they have memorised by drawing maps. They have sand-map exercises to show their parents and friends that their being in the Junior Department for three or four

years has meant something definite in work. By this system of grading, according to the ages and intellectual capacities of the children, we feel that we are getting near the right way of working.

The next word I wish to put on the board is a small one ("On"). We are trying to go right on in the work. Our grading is conducted with regard to two special lectures. One is the grading of the lesson and work in the Kindergarten Department. The lessons are taught very simply with stories and pictures. In the Primary Department we are able to introduce blackboard lessons and sand-map work and other appliances. In the Junior Department we require home-study for the pupils and expect them to do considerable lesson work. The next thing is that we shall go right on working ("Working"), and special attention shall be given to Primary as well as to the Juniors. Teachers ask how they can have proper discipline in their work? ("W. dis.") Every Sunday school ought to be a place of reverence and worship, and with this grade work we are able to bring that about much more easily than when people of different ages are assembled; because we can have exercises, psalms and so on appropriate to certain ages. We should organise the Juniors, because we have reached the age when certain important habits ("H— habits") are to be formed. Boys and girls of ten years of age can be led into the habit, without waiting for the parents to get them into it, of daily Bible reading, and can be guided in their general reading as well as in some simple church work, into which they are gradually led. In many of our churches the agencies are being organised in various Committees, such as Social Committees and Scrap-book Committees. The latter make scrap-books for hospitals, and the former help the poorer homes and assist the mothers and the children. Let each one be willing to fulfil the Master's word and undertake any duty He asks of us. We shall then find that He will bless the work He has given us so that we shall carry it on in the right way; and, if we carry it on in the right way, we shall find that we are not only workers ourselves, but are developing others for Christian work and leading them into it. If He gives us grace and wisdom to do that, we shall find that the whole Sunday school work in all our lands in the wide world will continue to grow, and to the great organisations that we see represented in these assemblies to-day will prove to be, in ages to come, the prophecy of the way in which the Master will further bless our united efforts. (Cheers.)

The "class lesson" was illustrated on the blackboard by Miss Bertha Vella, thus:—

Go	W dis	A adaptation
Right	H habits	C co-operation
on	Y work	D definite
Working		S systematically
		I illustrated
		R right
		V variety

PRINCIPLES OF PRIMARY TEACHING.

Mrs. J. W. Barnes (*State Primary Superintendent of Pennsylvania, U.S.A.*) spoke on the Principles of Primary Teaching as follows :—

Christianity has taught us that the work of home and the work of the church is the establishment of Christian character. We might ask ourselves what character is. There is a little definition which helps me in my work: it is that character is "the stamp set upon life by its actions." We, I am sure, all prove this, for we are each of us what we are because of all the yesterdays, and to-morrow our characters will be stronger or weaker by the added life of to-day.

Action is thought materialised, actualised. But there is motive-power back of action. It is said that action is thought materialised, but that feeling starts the train, Will standing at the switch. We can comprehend why Will is called the fulcrum of character. Environment cannot always be controlled, but the Will can be formed to do the right; and that is where our hope comes in with regard to the little children, when we try to help them in solving many of life's problems. Because of this our teachers in the Sunday school, whether the older grade or the younger grade, have one aim, and that is to bring the will of the child in touch with the Divine will, in order that they may run together, and that the will of the child shall be the will of Christ, leading it into right actions, which in itself shall make right character.

We teachers of little children have one text-book, which our Heavenly Father has given to us to reveal His will. There, as He has given us the children, He has given us something else. Our part, as teachers, is to study the children, these living, growing and developing creatures, and to bring to them the Word of God according to the laws He has placed in the children. Our part is to fit our processes of education to the stages of the unfolding of the child. If we leave the little rose-bud on the bush to itself, Nature takes care of it and unfolds it in the right way. If we go and keep opening it, it will be blighted: but if we leave Nature to work in its own way, we shall see the flower developed. It is so with regard to our teaching. We want to have our material and our methods of work alongside of the development that God has placed in the child itself.

We have two ways of bringing this about. We have the Word of God, and then we have our religious teaching and our religious training. Where we make a mistake sometimes is that we are apt to separate the two, instead of keeping them together and letting them go hand in hand. Some say that education is encouragement and preparation for two ends; one the acquisition of knowledge, the other the development of power. These two we must bring always together: the acquisition of knowledge by knowledge and also the development of the power which has come into the life of the child and which is to lead it into the hands where we wish it to be.

We might take up two sections of work which would bring us into the real work of teaching. I can only now hint at them. The first is suggested by Miss Vella. As we think and as we study the child and study the laws of teaching, we see that it is very necessary for us to turn our attention to the subject of material. All, or any, material will not do for children. We must select passages from the Bible and hymns in such a way as that we give the children what is best for them. Let us be more wise in the choice of material. After that comes our method of work, for the method of work can never come until we have made the selection of material.

Four things have helped me and always will help every primary teacher. I can hardly class them as principles, and I cannot now illustrate any one of them, but will just name them. First, we are not dependent on memory work alone, but memory work comes first, and it is done in day school and is the best way of teaching children. Secondly, we are not to tell everything. We are to remember that we have to draw out what is in the pupils already. We must bear in mind that we learn by telling and receive by giving. That is just as true with the little children as with the older ones. The third thing is that we are to recognise individuality. That is what Miss Vella meant when she told us how wise we should be, when forming our department plan, to recognise differences in the individuality of our various pupils. We are very apt to teach classes instead of teaching individuals. The fourth and next thing is that we should remember we cannot teach little children in the same way we teach older ones; but that we must teach through the experience of the child. That it is which makes our task so difficult many times, because a little child is so limited in its experience; its world is very small, and we need to understand and study little children with that fact before us. Only as we enter into their experience and only as we understand their experience and get down to their point of view can we really teach little children. Every lesson, it is said, must be threefold in its character, and the remark holds good in reference to teaching the older, as well as the younger, child. First, it must appeal to the intellect; second, it must appeal to the understanding, and third, it must appeal to the part of us which we term our feelings and our desires, for in every lesson we must arouse in every child the wish to be just such a beautiful character as that which we are presenting to it. Fourthly, the best thing perhaps of all, there must be brought home to them the doing part, the actualising of our teaching.

Much of our lesson work in all our schools is lost because we simply appeal to intellect; *i.e.* we arouse the desire to do, but omit to give the opportunity for doing. Let us, therefore, remember to have in the plan of every lesson for little children, those four things.

In closing, I want to give a little illustration of these principles I have been endeavouring to present before you. Last fall, we all, I presume, gave a lesson upon Paul at Corinth. Paul was at Corinth

and he had two new converts; and the Golden Text was about building upon the True Foundation.

I remembered that I was to begin with something that a child understood; and I thought, "Oh, this is easy, as the Golden Text is about building." But at first I made a mistake as to the way in which I should teach the lesson, I thought of taking a building showing how builders laid the foundation, and then building from that. But on reflection, I said: "That won't do. It is something outward, visible, which appeals to them; but it does not come near the central thought of the Lesson. There is the text itself, they will understand that, and I will teach it straight off." So I began with the question, "Why is Paul there? Did he not go there to preach the Gospel? Why, then, is he tent-making? Had he not better have been out preaching to the people? And here he is making tents. Why? It is because this is the thing God has given him to do. And how does he do it? In the very best way he can do it, because God is with him and helps him." I therefore said the word-thought for children is, "Hard things are made easy with Jesus's help."

I remembered something else. I wanted to get through individual experience, I wanted to get right down to the hard things they had to do themselves. So I said, "I wonder whether any one of you has ever a hard thing to do." Every child raised himself or herself. One little girl rose from her seat and said emphatically, "I have a hard thing to do at home." What is it? I asked. "I have to dry the dishes, and I hate it" (laughter). But I quickly said, "That was a hard thing. I have got a story about some one who had hard things to do, but he had a helper." And every child that had a hard thing to do instantly wanted to know about the helper.

As I unfolded the story of Paul making tents and showed how he did it in the best way, and that there was always with him One who was always ready to help, I folded a piece of paper at an angle and placed it on the table to represent a tent; and said to the children, "When you go home, and have a hard thing to do, just fold a bit of paper in that way, put it near where you are doing the hard thing, and call to mind how God helped Paul in making tents, and how He will also help you in doing the thing which you find hard to do."

The next Sunday the children came, as they always do come, to give us their experience of the week; and the little girl, who found drying dishes a hard thing, said, "Oh, I have had such a hard time." I said, "What is the matter?" "Oh," she answered, "those dishes. You know before I did not have to dry them every time, and this week I had to dry them every single time." Then she quickly added, "I made a tent, and where do you think I put it?" "I do not know," I replied. "I put it," she said, "on the parlour mantelpiece; but it did not work. Then I put it on the kitchen mantelpiece and it helped me so much. I could see it while I dried the dishes."

A short time after that, in speaking and talking about another lesson, and using a different illustration, I asked the children this

question. How is it that Paul as a stranger—here he is with people who do not know him—says, as soon as he comes amongst them, "I have a very dear Friend and I have come a long way to tell you about Him." Many of the children rose and said, "We want to know about this friend too." All at once a little child, with such surprise in her voice, said, "Why, Paul was honest!" I replied, "Paul was honest, certainly." I did not understand. "Why," said the little one—who had taken the idea of the former lesson and worked the details out for herself—"Don't you think that Paul made tents out of the very best cloth." I had not said that. "And," she went on, "that he made the stitches very fine and close?" I had not said that either. A lesson came to me from the little child. From her I learned: "Paul did not have weak places in his tents, because he made them in the very best way. The people knew they were good tents, because they were Paul's tents; so that when he told the people about his Friend, they, of course, believed him."

As teachers we need development in every direction. We need to study the principles of teaching. We need to study the Bible. We need to study the children. Let us be true teachers as we stand before our classes, and as we may be in other ways; and let us be true to ourselves. (Cheers.)

QUESTIONS AND ANSWERS ON PRIMARY WORK.

Mrs. W. J. Semelroth (*Primary Editor of the 'International Evangel,' of St. Louis, U.S.A.*).—I have had several questions sent up, but have not had a moment to look at them before I answer them. I should, however, like to know what proportion of this assembly consists of Primary teachers, or as you in England would say, Infant class teachers. Please stand up all who are Infant class or Primary school teachers?

About twenty-five delegates rose in their places.

Mrs. Semelroth.—How many of those who stood have a graded Primary department separating the infants from the older children?

Two or three rose.

Mrs. Semelroth.—Will those rise who have, with one teacher, a class, that is not subdivided, for Primary instruction?

Two or three stood.

Mrs. Semelroth.—The first question put into my hand is, What is sand-map work? This is the answer:—Sand-map work is a representation of the topography of Bible lands, modelled in moulders' sand, clay, or putty on a slightly inclined board 3 × 5 feet in size, painted blue, with a raised edge two inches high around the board. Fifty pounds of sand should be used. It should be kept moist in a box and kneaded with the hands as the map is formed. Many teachers outline the map on heavy cloth or canvas the size for the board, painting the cloth blue for all bodies of water, the land brown. This outline is

then pinned to the board, and the sand placed upon it, leaving the bodies of water as outlined. Green moss is used for grass and trees, tinfoil for rivers and seas, strings for roads and streets, blocks for houses, cities and so forth. For little children under eight years of age the map should be used simply as a background, a picture for the story; and no attempt should be made to teach them distances, relations of countries, or geography as such. Great care should be used in choice of material. A very few simple home-made objects made on the map are far preferable to paper symbols of any kind, which are out of proportion to the map, and confuse the child by the variety and number of them.

In exhibiting the sand-map, the board should be so tilted as to be easily seen by the children, without the sand rolling down. We mostly use moulders' sand as being the best for the purpose; but if that cannot be had, ordinary seaside sand will do, if mixed with clay to make it stiff and adhesive.

The next question sent up is, When is a Primary teacher "on time?" The answer is: When she is a half hour ahead of time. This is the teacher's golden opportunity to welcome the new comers; to cultivate the timid ones; to quietly keep the child busy "helping teacher," and so prevent disorder; to seat the children carefully; and to get into touch with the home lives of the children by inquiring about the grandmothers and new baby sisters or brothers.

The question has also been handed in, What to do with the new scholars when they come? The answer to it is: Have a receiving-class, where they are taken care of until the teacher has time to place them in a class according to the child's age and ability. Have the children stand, and welcome the new scholars with their little welcome song, in which every new scholar is called by her name. That gives the new scholars, at the first coming, a feeling of fellowship, making the stranger feel very much more at home; and when she is welcomed in this way, the children are kinder and more attentive to her in every way.

A further question sent up is: How can we interest the mothers in the Sunday school work? To that I answer: By having a mothers' day, and sending invitations to mothers; a parents' Sunday; or a party for the mothers. When the mothers, that are invited, come to hear the lesson and see what is really done, the children are delighted to have mother come on that Sunday. The mothers' meetings in connection with the Primary Union work have been remarkably successful. The mothers were asked to attend the weekly training classes of teachers. The teachers belonging to the classes were from all denominations, and they come once a week to study the lesson and to confer as to the best way of presenting it. The plan adopted is for a Methodist teacher to invite a Methodist mother, a Presbyterian a mother who is a Presbyterian, and so on; the teacher being in a class ready to welcome the mother she has invited. Mothers brought into the class in this way have, in many instances,

been led to learn how to teach and have thus helped in their home training of the children, whom also they have encouraged to attend school regularly. Some of the mothers learned, through attending the classes, to become teachers in the school.

Another question, and a very simple one is: How do you keep order in the Primary class? In replying, I take it for granted that English children are sometimes disorderly. (Laughter and hear, hear.) There are different ideas as to what should be done with them. Some teachers just straighten themselves, as if their whole idea is that they are generals and the children little soldiers. I do not believe you can teach when the children are uncomfortable. (Hear, hear.) They must be happy. You cannot bring a truth home to a little child, unless she be blissfully unconscious of herself and her surroundings. Therefore, interest the children, and then order will take care of itself. (Cheers.)

Supposing it is about Easter time and the children are wearing some new hats, some have new fans, some parasols; and there is a number of such things in the children's hands, and there you have the cause of disorder. How can you teach the children when their minds are set on those things which they have in their hands? You will waste your time, if not your patience, in the attempt. You must first remove everything that would cause disorder, but you will have to be very careful how you do it. If you want to secure attention for the lesson and want to take away a parasol from Susie, you must not seize hold of it, nor pounce upon Johnnie's hat in a similar way.

In a school in New York I had an experience I shall never forget. There was a class very hard to manage. It had long been neglected, when I took it, and was the scene of tumult. We were doing very nicely until one Sunday—there must have been a fire-sale in the town—every child had a new pocket-handkerchief. Some kept twirling it round their fingers, others rapped their fellow-scholars with it, and so on. I thought I must get rid of those troublesome handkerchiefs in some way, before I could teach. I must do it in some way. At last I thought of a plan. "Children," I said, "just hold up your handkerchiefs." They did. "Now put them into your pockets. They did that also. But it would not last long, I feared. What should I do next? I uplifted my heart to the Lord for guidance: "Lord, what shall I do?" The guidance came. "I wonder," I said to the children, "how many of you have handkerchiefs"; and out they came. (Laughter.) They were delighted to show them, and began waving them about. "Now fold them up nicely—this way," showing them how. One fold. "And this way" —another fold. I gave a quiet hint to my pianist, a hint which she quite understood. At the signal, "Hold them up; one, two, three; put them into your pockets," she began playing, and we went right into our song and began our lesson, the handkerchiefs troubling us no more. (Cheers.)

That was a very small thing, but that was one of the little things which the dear Lord suggested to me. You know how much the Lord made of little things, and that is one of the little things of which much may be made under His guidance.

The lesson that comes to us this morning is one connected with an incident in the life of the old patriarch Jacob. It seems a long way to go back, but you remember his large Primary class of boys. (Laughter and cheers.) You remember that Jacob took care of his sheep and lambs and had years and years' experience in taking care of them. And so he knew just what he was talking about, and he knew just how to give us this precious bit of advice. You remember the story, Two brothers had quarrelled, Jacob went to his uncle Laban and stayed with him for so many years. Then he came back to his own country with flocks and herds, seeking to conciliate his brother Esau. You remember what Jacob said, giving way to his brother: "Not so, not so; go thou before me and I will linger behind. I will lead on softly, according to the pace of the children, that goeth before me." That story carries its own lesson without explanation. We must study the little ones. We must find out their pace. Let them set the pace. We will go on softly. Let them take the lead. (Cheers.) The hymn

> "Blest be the tie that binds
> Our hearts in Christian love"

was sung, and the session closed with the pronouncing of the Benediction.

Simultaneously with the above another meeting was held in the skating rink presided over by Mr. BELSEY.

BLACKBOARDS AND OBJECT LESSONS.

The CHAIRMAN: Our good friend Mr. Arthur, of Glasgow, who is a skilful operator, has been good enough to send us these blackboard illustrations which you see before you, and our friend Mr. Crawford, who is the secretary of the Glasgow Sunday School Union, will explain them to you that you may understand Mr. Arthur's method of working. They are already fixed, and when Mr. Crawford has done, our friend Mr. Witchell will be ready with his Demonstrations, and then I shall follow with mine.

Paper by Mr. J. W. ARTHUR (*Glasgow*), read by Mr. CRAWFORD.

THE COVERING SYSTEM.

To get the full value of Blackboard Teaching the necessity of gradual development cannot be overlooked. One of the main objects of the Blackboard is to secure interest and attention, while another is to develop an intelligent and progressive appreciation of what is

being taught. To draw rapidly and efficiently before an audience is not an easy accomplishment. It needs an artist to do it, and where one succeeds a dozen would fail. It is a much easier task to prepare a lesson beforehand, with quiet opportunities of correction and adjustment, and in this the dozen *can* succeed. The disadvantages however of such a lesson, if treated in the usual way, are very great. The attention may be secured at first by the illustrations, but as there is no development, interest soon flags, and the lesson, instead of reaching its climax at the close, is apt to have its climax at the beginning and taper off in interest as it proceeds.

"Necessity" in this, as in all else, "is the Mother of Invention." Believing with Lord Tennyson in "Enoch Arden" that—

"Things seen are mightier than things heard,"

I have for years been an ardent user of the Blackboard, but the necessity of development in its use conflicted very strongly with the inadequacy of my artistic powers. The "Uncovering Lesson" was my way out of the difficulty. By quietly preparing at home, or in the class room, I could alter a refractory S into proper shape by a little manipulation, or safely transform into a horse what might have been mistaken for a cow, by aid of the touching up so necessary to a moderate draughtsman. Then by little strips of black paper lightly fixed to the board by the familiar domestic black pin, the various parts of the lesson are covered up. The board is placed before the audience, with only a text or part of the lesson visible. Bit by bit the teaching is developed; as the different points are uncovered, interest is sustained in the wonder of what is to come next, and the climax is reached at its proper place, when all is disclosed at the end of the lesson. By this means too the speaker is spared all anxiety as to his draughtsmanship, and can correspondingly devote all his powers to the spoken part of his discourse. While, further, if he have no artistic gift, he can, by the collaboration of a drawing friend, speak to such a blackboard lesson, even though the drawing were prepared by another. Perhaps the most successful Blackboard work done in Glasgow is that carried on for years at the meeting of our poor Children's Sabbath Afternoon Dinner, where two contribute to the address—one by his consecrated chalk, the other by his equally consecrated words.

With these preliminary and explanatory remarks, I shall now proceed, by aid of the kind friend who is so considerately supplying my place in absence, to put before you three illustrations of the Uncovering system.

It may be stated that Mr. Crawford exhibited pictures already drawn on stiff paper or painted upon American cloth, parts of which—such as texts of Scripture and other wording, rays of light from a lighthouse, and so on—were covered with paper or cloth of the same colour as the background, and fastened in place, and that these were torn off and thrown aside as the lesson proceeded,

[It is obviously useless to present in a report the practical lessons which Mr. Arthur here demonstrated to the gathering without the blackboard illustrations, which alone would give suggestion.]

May I say two things in conclusion. Do not be afraid to carry your Blackboard lessons further than the teaching of children. Some years ago it was my privilege to address a large gathering of mature Sabbath school teachers on the subject of Blackboards. Their interest proved to me that the Board could find a place in adult meetings, especially when I saw the principal of Edinburgh University as interested in the method as any youngster. Since then I have used it frequently in all kinds of meetings.

Next, don't depend on the Board. It is only a means. The Holy Spirit of God alone can do the work, and only as He is given His right place in illustration or in the spoken word, can there be real blessing among those who are addressed, be they young or old.

SPECIMEN LESSON TO A PRIMARY OR INFANT CLASS.

By Miss Keyworth.

Mr. Jas. Bailey (*Southlands Training College, Battersea*), who introduced Miss Keyworth, said:

It is a most happy commencement of the proceedings of this part of the programme to-day that we have had so delightful and ingenious an application of the blackboard exercise such as we have just listened to. I shall not, of course, make any remarks on that head. I want, however, to say a word or two in regard to the lesson we are to have, and in the first place as to the difficulties of it. The first difficulty is that of enabling everybody to hear, and the next—which is hardly less—is that everybody should see. It is extremely difficult to arrange matters so that both the face of the teacher and the faces of the children shall be seen by the audience. It can only be a sort of compromise that I would ask my friend Miss Keyworth, at the risk of not having so able a command of the class as she would if she stood with her back to the audience, to stand at the side so that the difficulty shall be as well overcome as the circumstances admit of. Secondly, as to the lesson itself. Miss Keyworth is anxious that I should explain to you that she did not put herself forward in any way as presenting to you a novel and superior teaching, but we applied in our difficulty to several teachers, but they all shrank from what is really an ordeal to a lady, the giving of a lesson of this sort in a room so large and to an audience so numerous. At our very earnest request Miss Keyworth has kindly come to show you an ordinary lesson, a lesson which experience has shown to be of value. I believe you will see evidence that both experience and skill are displayed in our Board school and other Day school arrangements for the Scripture

teaching of children, and we hope it will convey to you some idea at least of how the application of it may be made successful and satisfactory in your Sunday school teaching. If anything occurs after that I have to say a word or two in explanation, I shall be glad to do it; but we will just proceed with the coming lesson.

Miss KEYWORTH then took a class of twenty children, boys and girls, from the ages of four or five up to ten or eleven, most of them being of the younger ages, through the International lesson for the following afternoon, Elijah upon Mount Carmel, 1 Kings xviii. 30–39. She said she had expected to find the children rather older, and once or twice during the lesson regretted the absence of a blackboard. Then in graphic language she told the children how the people had been worshipping idols so long that they had forgotten who the true God was. Elijah felt that it was necessary to show them the power of Jehovah. She described the appearance and conduct of the prophets of Baal and of Elijah, the building of the altar, and the various incidents that mark the passage, drawing from the class by questions the meaning of an altar and its purpose, and noting the surroundings, such as the pillars supporting the room, its height, the numbers of the audience, and so on, as illustrations, and to give an idea of the various points she wished to impress upon them. For instance she drew an imaginary trench around the platform on which the class were seated and by questions as to how "mother lights the fire" brought home clearly to their infantile minds how great was the faith of the prophet in causing the water to be poured over the sacrifice and the wood, and how full was the answer which was vouchsafed. She also showed how the flooding in water left no room for any suggestion of trickery on the part of the prophet, and told them that it has been said that the priests of Baal had one of their number concealed beneath their altar who at the right moment was to set fire to the wood thereon, but that he was by accident suffocated. So adopting the pictorial method of treating the subject in homely anecdote, by question and answer, and by illustration, she kept the close attention of the class and of the audience, and brought out the lesson that the side upon which Elijah had placed himself was the strongest, and that it is to God we must trust and to no other.

The CHAIRMAN: Mr. Witchell is a well-known operator on the blackboard and a fellow-worker. He has agreed just to give you some notion of the system he adopts.

BLACKBOARD DEMONSTRATIONS.

Mr. WITCHELL (London).—I want to be in the position of a very ordinary teacher, one of those teachers who say that they cannot do anything on the blackboard. I believe that where there is a will there is a way, and I want to humbly submit to you a way of illustrating next Sunday's lesson even if you cannot draw.

Now in giving this lesson I should ask a class of children or tell them first of all that we are going to talk about two altars. Of course you need to explain what these two altars mean. And I should put down just these words T. H. E. It is very possible that your class might do the same, or a scholar in the school might write that T H E and then T W O underneath. Of course all the little children could spell that. And then the word ALTARS underneath—THE TWO ALTARS. Then I should just draw the two altars so (drawing on board). You will see that is just a rough outline of an altar. I am doing it very roughly, the rougher the better; for children, you know, are accustomed to rough drawing. When they see a circle and another and two or three straight strokes they know what it means. It is their representation of a man. It is clear enough to them. Now let us draw just the same altar again (drawing it). They were not so very large and they were roughly built. That is roughly built.

Then I should explain that one altar was put up FOR GOD (writing it over the altar), and this one FOR BAAL (writing over the altar). Of course we should question as to who Baal was, the representative or special idol who was worshipped at that time; and then I should question as we go on, and put it down as I proceeded, so that they should gradually see the development, and afterwards see the lesson I wanted to teach. I should tell them about the challenge which was so ably described just now, and question "How long are you going to be on Baal's side? You cannot be on Baal's side and on the side of the Lord Jesus Christ. You must choose a side. How long will ye halt between two opinions?" I should write on either side of the word TWO, so as to make it, How long will ye halt between TWO opinions? Then I should describe the wonderful story of the answer brought by fire, and you know the people declared their opinion that "The Lord He is God." And that gives us our golden text (writing it upon the blackboard).

Now, having gone through the lesson, I should suggest that this might be brought home to our scholars' hearts, and I would do that in this way. I would say that we too must offer a sacrifice—that is, we must give our lives, we must give our thoughts and our desires to one or the other. We cannot serve God and serve Mammon. Well, now, what is the seat of life? The heart, and so I should draw the outline of a heart around each altar. You will understand by putting that around each altar you have a picture brought down to the little ones very clearly, and we ask "Is it for God? Is it for Baal?" Of course we speak of Baal and we explain. We show that Baal represents this world, and the worship of sin, the worship of idols, the worship of pleasure, the worship of anything that is against God. God on the one side, the world on the other.

Now we come to this. If the Lord be God follow Him. Show your scholars that the Lord He is God; and therefore our lesson will close with this FOLLOW HIM. I think we could all draw this, friends.

Mr. F. F. Belsey: Well, now, so far as the work I want to show you is concerned it just rests on this principle of how to use the blackboard Sunday by Sunday for the teaching of our International lesson. And I want just to show you, by the little sketches prepared here for next Sunday's lesson, how by the help of coloured chalks any one with very slender powers as a draughtsman may produce a lesson which will help the children to grasp the Scripture truths we are trying to teach.

Here is a little sketch for the ordinary lesson of next Sunday. I need not go through the lesson, because that has been already so ably done by the lady who took those children through it. But in order that the children may grasp the lesson I draw the two altars, one with a B over it and other with J, Baal and Jehovah. Presently we shall use these two altars on the other half of the board. It would have been infinitely easier for the lady who taught the lesson if she could have pointed to the altar with the bullock cut up upon it and with the water around, as we have it here. Under the first two altars I write the word "waiting." Then on the other section of the board you have two altars again, and underneath the word "answer." See how God by a lightning flash (indicated in drawing) from above sends the answer and convinces that "the Lord He is God."

A very capital way of impressing the lesson on the children's mind is to have a verse containing the point of the lesson put on the board, and that with some of the letters left out, merely the first letter and the last of certain words being given and leaving the children to guess the words. They always do it, and it amuses and interests them, and they feel a pleasure in putting the verse together with teacher. In this case I write the verse :—

On Carmel's height Elijah's prayer
Brought down the wondrous fire,
Thus, Lord, may Thy good Spirit's flame
My waiting heart inspire.

Very often, repeating this same lesson, I have had two other sketches in order to illustrate the spiritual teaching. First of all, I have had the open grave of the Lord Jesus, showing how God sent down the answer and restored life to that great waiting Sacrifice. And I have had sometimes a head with the cloven tongue resting upon it to show how the Lord sent down the Pentecostal fire on His waiting servants. And so we can give the spiritual application of the Old Testament lesson by using sketches, and so enforcing it upon the children's minds.

The blackboard helps us to look at the lesson and to get the children thoroughly to repeat the words and remember the truths you have taught them.

We will take the monthly review (showing picture). At the end of the month you want to get the children to recall the facts and the

truths that have been taught them. And the way in which the blackboard helps to do it is by first of all putting on the initial letters of the lesson titles "E. C." "Elijah at Carmel," &c., pointing out the meaning. Then you put the first two words of the golden text, and you get the children with the help of these two first words to recall the golden text and give it. Then I get a little picture in the centre of each of the squares set apart for the different Sundays reminding them of the central fact of the lesson. (For the following Sunday the sketch represented the two altars with a figure of Elijah raising his hands to heaven. Over the sketch were the letters E C, and beneath the words "and when." Similar little suggestive pictures and first words were supplied for each of the other four Sundays.) Then, having thoroughly questioned them upon the facts of these five lessons, I put together a little verse which will help them to keep in their minds the lessons of the month. In this case it is—

> We've seen a king his kingdom lose
> And traced Elijah's course,
> His faith and flight and efforts brave
> God's honour to enforce.

They sing that over, of course filling in the blanks left as I have already said. That deals with the five lessons of the month.

Then we come to the quarterly review.

Major WYNNE: Where do you get these verses from, Mr. Belsey?

The CHAIRMAN tapped his forehead significantly. You can all do it if you try. If you don't happen to find a little verse, if you are not able to make verses, you may put down the four or five lesson-truths just in prose one under the other. You can just write down on the blackboard the truth of each lesson without making the lines rhyme. Now you come to the quarterly review, when perhaps the blackboard is of the greatest possible value. The idea is that the board is in a revolving frame, so that you can use both sides without inconvenience. That is easily done. The board may be placed either on a pillar or in a frame, so that you can turn it round and use both sides. If you will fancy these two boards are just one fixed in a frame you will be able to follow the idea of the quarterly review.

You first of all put down the initial letters to all lessons, thus W. C. (woman of Cana), R. J. (Resurrection of Jesus), and so on, saying the words. Then you put opposite each one of these titles the first two words of the golden text—I need not give them, because you will remember the last quarter's. Then you come to the problem of how to connect all these twelve lessons and make them a body of truth to be thought of all together. You have been looking at them individually in your monthly review. You merely examined the children on the individual lesson. Now you want to get them further. It is a marvellous thing that golden text for Review Sunday. I

never knew it fail me yet. It is a kind of string on which you can thread these lessons and bind them like a necklace around the children's memory.

That swing board will enable you to do what is most desirable. You can just confirm in the children's memory these lessons by turning the board round and just giving them the title, and making them give you the golden text without seeing the words, then giving them a golden text and saying, "What lesson does this belong to?" And so you can just get the title and the Scripture verses thoroughly remembered and given. The children I have been in the habit of teaching, the whole church being crowded, have given them in one voice.

Let us try last quarter. What is the golden text for Review Sunday? "Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." I write the string review verse on the blackboard, breaking it into its pieces. Sometimes it will break into four pieces, or you may only get two. To-day it naturally breaks into these three: Keep yourselves in the love of God—looking for the mercy of our Lord Jesus Christ—unto eternal life. I look at my twelve lessons, and I say, how do these lessons all arrange themselves on that thread? First of all I say, "What lessons have been teaching the children how to keep themselves in the love of God," and I take my lesson and say, "He will not love me if I do not forgive. My lesson about 'forgiveness' teaches I must forgive." "The Marriage Feast." If I want to make myself happy in His love I must be clothed in the garments of the Saviour's righteousness, or else I shall not be able to sit down at the banquet of eternal love. I must be clothed, I must be "watchful"—I have drawn a man in the doorway watching for his master. I must be watchful against sin, against evil. I must remember the "Last Judgment," seeing how I can help others. Then the "Lord's Supper." If I attend that rite which our Lord prescribed that will help to keep me in the love of God. And so these five will show me how we are to keep ourselves in the love of God.

We come back to the second division. "Looking for the mercy—of our Lord Jesus Christ." I find there are three lessons that beautifully unfold that section of the golden text. Here is the "woman of Cana" following the Lord and His disciples, crying for mercy and finding it, although at first He seemed to reject her suit. Then we see "Jesus condemned," bearing all the punishment of sin. Why? Because His heart overflowed with mercy and the desire to save poor sinners who, realising their sins, seek Him as the fount of mercy which can never run dry. Then when I see Him on the cross, "crucified," I see the death of mercy, I see the lowest point to which His love and goodness shall lead Him, and so with this lesson I can see the mercy of the Lord Jesus Christ, and I will try with the help of God to be kept by His grace.

We must say a word about that keeping yourself. While I am

just feeling it is my duty to keep myself in His Love, if I do break down, if here and there I trip, what a blessed thought I can go to the Saviour, whose mercy abounds to poor sinners, and ask Him to restore my soul. So that my lesson shows me I can not only keep myself in the love of God, but if I find I am falling I can come again to the fountain opened and find mercy and love.

Then eternal life. That is the glorious end. And here I have two lessons, "The Risen Lord" and "The Resurrection of Jesus," and the open grave of the Lord Jesus drawn on the blackboard to enforce the blessed truths we have been teaching. Here is the tomb with the stone rolled away, and behind it is arising the glorious sun. I look at that open grave, and think that in this grave I have the hope of everlasting life. God accepted the sacrifice made for me. He sent down the life like the fire on the altar and raised Jesus Christ. And as I look at the open grave I feel I have the hope and pledge and promise of eternal life. Then as I think of "the Transfiguration" I feel something of the glory of that new life. I see the grandeur in which Moses and Elias appeared, and something of the coming glory of that eternal life. Then as I see "the triumphal entry" I think that the Lord and His saints will triumph for ever. We look at the golden text and see it beautifully linked in all these twelve lessons, not like twelve windows side by side, but all gathered together in one glorious structure in one building. We see all this in the perspective by the help of that review lesson.

The CHAIRMAN: Our dear friend Mr. Webster, who has done such service to the Union in the workhouse schools, is here, and he has some illustrations you will be glad to look at. They are most interesting.

Mr. A. W. WEBSTER (London): Dear friends, I cater for the teacher who has made up his mind long ago that he can never stand up before a class and do any sketching. The value of eye teaching cannot be emphasised too much in fixing truth into the child's mind. You all have bills for anniversaries, you have newsagents who would be glad to give you a bundle of bills to get them out of their way. Use the scissors and paste. Here are some words just made by cutting letters out of ordinary bills, and pasting them on paper. Let us suppose I was going to give a lesson on Prayer. I would cut the letters out and put them on a blackboard, remembering that the gradual process of development is of exceeding value in getting the interest and attention of children as they proceed. So I put one strip on the blackboard at a time. I would ask the children to spell the word prayer to begin with and put it on the board. Then I would put other words on the board in the same way as I went on to unfold the lesson I wanted to teach.

It is of considerable importance that the principle of association of idea should ever be borne in mind with your teaching. Here is a lesson on symbols. We will suppose we are going to teach a lesson on the Lord Our Redeemer. You can cut a cross out of a piece of paper like that; this (showing it) is the back of a letter. Nobody is so poor

that they cannot get a piece of paper like that. Cut it out and attach it with pins. Every time a child sees a cross he will be inclined to recollect the lesson by the association of ideas and the points you have tried to fix in his memory. So you go on. A circle is a symbol of perfection, and so on.

There are a few things here, for instance, for class purposes. A blackboard cannot always be found for class purposes. But teachers who can't print, who cannot do anything in the way of drawing, might use stencil plates. Here is a lesson I used in a small meeting of a Junior Christian Endeavour. I took the word "Christ" as the word I was going to speak upon and stencilled it. Then I wrote these words with my stencil plates, "He is mine." Then first of all I got the children to remember, "He is my inspired Saviour and Teacher," and so on (using stencilled words). It is something to catch the child's eye and something to fix the truth in the child's memory.

I have here a great variety of things, small paper flags, for instance. A good many of you know perhaps sufficient about sea-faring matters to talk about the international code of signals, and how it is comparatively easy to get scriptural facts to fit into many of these things. And beyond the fact that the flags can be used on the blackboard, I have a mast with string, and get a boy to help me, and I can keep the attention of the children and fix the truth very effectually in this way. I will just give you one simple example of what may be done—we have not time to go beyond an idea. Suppose I am going to give an address at the Band of Hope or some week night meeting, I would take, say, the Union Jack, and instead of showing it all at once I would make my points in this way. The Union Jack is a composition of three different flags. There is the English flag of St. George, the white cross on a blue ground (pinning it upon the board). Then comes the Scotch cross of St. Andrew, and it is very easy to fix a spiritual truth out of this. In order to form the complete flag, of course I go into details. We have simply to take this cross and show how the flags of England and Scotland were united; and then when Ireland comes into combination that forms the Union Jack. I will only just hold some of these things up. They are shapes of finger-posts, gates, and so on, cut out of cardboard. I want to show that you can give successful lessons this way to half a dozen children round your knee. Of course I am supposing you are not able to do anything upon the blackboard. Then I have a collection of pictures cut from all sorts of periodicals, which I often find very useful.

The CHAIRMAN: There were just three omitted points in what I was saying. First of all, I hope you understood that as you went from picture to picture, you questioned in the review exercise on these particular lessons, and showed how they fitted on to that particular part. The next thing I ought to explain is that you can in an ordinary class follow the same principle. You do not want a blackboard, pieces of cardboard will do in its place. Here are a number, but I will not detain you. This (showing one) was the first black-

board lesson I ever gave. I wanted to teach the children the connection between faith and works. I drew that big tree. I said, "What have I drawn?" I was very much relieved when they said, "A tree, teacher." I said, "Look at the tree and tell what these are?" "Roots, teacher." Now mark the words I wrote over them, "Faith Roots." "What are these?" "Branches and Fruits, teacher." Mark the words I write over them, "Works Fruits." Then I wiped out the upper part of the tree and asked, "What have you?" "Nothing but an ugly stump, teacher." Then I showed them that "faith roots" without "works fruits" is only an ugly stump. Then I wiped out the roots and the trunk and said, "What have you?" "Branches and fruit," was the reply. "What will become of them?" "They will wither and die." "Why?" "Because they have lost the roots and the trunk." "Don't you forget, there will be no 'works fruits' which will bud and blossom and ripen without 'faith roots.'" Thus the same principle of eye teaching is just as available in a little class of your own as it is in the big school-room with a large blackboard. Mr. Witchell has one other good idea which he will just put before you, and then if any friend here has blackboard notions we shall be glad to have them.

Mr. WITCHELL: I am not speaking on behalf of myself, but I got a friend to give an example of what he adopts at our London training class, or when you haven't a blackboard or even a piece of paper. You may not have that (holding up a picture of hands), but you have these (holding his hands up with the palms towards the audience). You have five fingers. Now this friend writes Bible lessons, and he holds his audience of young children at the Sunday evening service by these five fingers very well indeed, so I understand. He takes a word from the lesson having five letters. He would select from the lesson for next Sunday the word ALTAR. He gets the children to say what is an altar. "Now," he says, "we are going to talk about an altar, and that is the text for the lesson. He talks about a king. "The king's name was——?" "'A' hab." "The next letter is L. What does that mean? 'L' aying the altar. Then the next the 'T' esting time; then the next, 'A' nswer by fire; and last, 'R' eturning to God." So having gone through the lesson, he gets the children to read to him and to answer questions connected with the words set apart for each finger. That is one method you can use in your class without any blackboard or picture. Here is a blackboard I made myself, and I have others here. It is simply a piece of paper stuck on cardboard. I use these for the class.

The CHAIRMAN: May I just say one other thing. You will find on this table almost endless specimens of blackboard illustrations drawn by Mr. Witchell from little designs I have given him from time to time. There are designs for some hundreds of lessons, blackboard designs for your international lessons. It is just to let you see how every lesson can be illustrated from the blackboard, and how you can help in teaching by its means.

SECOND DAY—FIFTH SESSION.

Wednesday Afternoon.

JUNIOR SCHOLARS' CONCERT.

In the afternoon a concert by junior scholars was given on the Handel Orchestra of the Crystal Palace under the direction of the London Sunday School Choir. The immense space was lighted by the bright faces of over 5000 happy Sunday school children who, conducted by Mr. W. J. Rowley, sang very sweetly a programme of part songs and choruses which very effectively showed that amongst its other good works the Sunday school was a very efficient training ground in the matter of vocal music. The music was very carefully rendered and great attention was given to the conductor by the children. The most popular item of the programme proved to be Challenor's "Sweetly Sing the Children," which was encored. The rendering of "The Village Blacksmith" was also nearly perfect. The singing of "White Sails" (A. L. Cowley) was also most excellent, greatly to the satisfaction of the composer, who was present. Then there were the customary but always fresh, quaint and picturesque movements in unison of fingers and programmes, and an "Exclamation Song" with actions which met with great favour. Mr. J. Rowley was the conductor, and Mr. W. F. Freeman presided at the organ.

A feature of the concert was the arrival of the Marquis of Northampton and a number of the principal delegates attending the concert, who were received with great cheering and the waving of handkerchiefs, whilst the flags of America, Germany, France and other nations represented were waved from the centre of the platform. The waving of the flags also accompanied the hymn "Blest be the tie that binds," which was then sung by the choir and the entire gathering.

SENIOR SCHOLARS' CONCERT.

Later in the afternoon the Handel Orchestra was again occupied by 4000 senior scholars and adults, and by the Crystal Palace and London Sunday School Choir orchestra who accompanied. Mr. George Merritt and Mr. David M. Davis were to have conducted, but the former

gentleman was unfortunately unable to be present owing to illness, and his place was taken by Mr. W. P. Hunter who proved a most efficient substitute. Mr. Horace G. Holmes was the organist.

The concert commenced with the singing of the grand Old Hundredth psalm, special emphasis being given to the glorious tune and the no less glorious words by the first verse being sung in unison; the second by sopranos and altos only, and the third in harmony. The various numbers were most successfully rendered from beginning to end, but it may be mentioned that the singing of "See what love" (1 John iii. 1) was marked with great pathos, the "Good night, beloved" was remarkable for its tenderness, and "Light and shade," and the "Praise the Lord, O Jerusalem," was given with great spirit, the choir evidently enjoying the emphasis which forms a strong point of the music. "God of the Nations," "A Song of Peace," in which the well-known "Anvil Chorus" from "Il Trovatore" has been utilised, received a well merited encore, and "Ye Mariners of England" would have been repeated had time permitted.

SECOND DAY.—SIXTH SESSION.

Wednesday Evening.

The sixth session was also held at the Crystal Palace, when a large number of delegates sat down to tea in the Grand Summer Dining Room. This proved to be a very popular gathering, and a great many were compelled to find accommodation in a room adjoining.

Mr. W. H. Groser, B.Sc., Hon. Literary Sec. Sunday School Union, presided, and after tea said: Friends and Fellow-workers,—I have been puzzling myself why I am here except as a delegate, or whom I am going to represent. I certainly cannot represent the Sunday School Union, for that has been done over and over again. Neither can I represent the Council of the Union, because my dear friend Mr. Belsey has been doing so in height and breadth and length and depth. So that all I can do is to represent the four secretaries of the Sunday School Union. We have two "travelling" secretaries who happen to be away at the present time, one in South Africa and the other in the south of England.* I should very much like to have presented them to you, but in their absence I am sure you will allow me on their behalf and on behalf of Mr. Tillett, who is here, to accord as hearty a welcome on the secretaries' part as you have heard from other representatives of the Council.

I should be very sorry indeed if any serious inconvenience has been caused to any of our friends by reason of the inadequacy of this room to contain all who have favoured us with their company. The fact is our country is painfully small, and I have felt I really ought to begin with an apology, because we do not seem able to accommodate as many as our hearts and minds would easily find room for.

Very cordially do we welcome the somewhat remarkable association of brethren and sisters met together here at this present time. Like Jacob of old, I find myself between two bands, one a delegate band and the other a very musical band. You have been listening to the strains which have been participated in or promoted by the one band, and I hope that much gratification has been imparted to the other, especially while hearing the fresh young voices of some of our English Sunday scholars. We have a notion that they can sing, and

* Mr. Joseph Edmunds and Mr. Chas. Robottom.

that the London Sunday School Choir has done noble work. Although we are two bands in that sense, the two become fused into one when we call to mind the Sunday school idea. For this musical representation is also a Sunday school representation, and so we are essentially one as associates in one great work. And therefore we can feel to-night something of that comradeship which I think, after the experience of a great many years, distinguishes the Sunday school agency almost more than any other form of Christian activity. Go where we will, we meet with a cordial and brotherly greeting, and feel that we are fairly entitled in the Church of Christ to bear the name of the United Service. I trust, ladies and gentlemen, that the gatherings of this week will tend to make that comradeship more real, more deep, and more enduring, and that the efforts of my friends the Convention Committee, to accord you not only a welcome but so far as possible to make you feel at home with us, will further strengthen the links of that golden chain which unite the Anglo-Saxon race the wide world over.

Mr. J. Barnard: Ladies and Gentlemen,—On behalf of the Executive Committee and Musical Council of our choir I wish to convey to you our feeling at meeting our American and our Colonial and foreign delegates to-day. No words of mine, no language which I can command, could convey to you anything like the feeling which fills our hearts towards you. One of the principal objects of our organisation is to promote unity among Christian brethren of all denominations free from any sectarian bias—and you may imagine how we felt while carrying on this work in London and the suburbs and the country, to think that to-day this bond is to be extended to those brethren across the sea, whom we love so much, and whom we are glad to meet on these common grounds of Christian brotherhood. I want you to be impressed with the idea that America has always been the outwork, and the Colonies and our brethren on the European continent have always had our sympathy. It is not the first time we have been in touch with America. In the year 1880 we had our American brethren. Some of these, when they got back to New York specially deputed a delegate to return to England to ascertain the lines on which we work the musical association, and they established one in New York. Whether it is in existence now I do not know. We carried on a correspondence for some years; but you know Sunday school workers have no time for fancy correspondence, so it dropped.

We have done musical work in Australia and New Zealand although we are of London, and I am sure we are very glad to meet you to-day.

I have one word more to say, and that is towards my immediate colleagues. This is the only opportunity I may have of saying it as they are present here this evening. I have to thank them for their loyal and hearty co-operation. No band of men and women could have worked better than they have. They work well and loyally to

one end, the main demonstration of that you have seen at the Mansion House and also to-day, and we hope to give you further proof at the Queen's Hall. I thank you all, and assure you how glad personally I am to be here to-day. I feel it one of the proudest days of my life.

The CHAIRMAN: Professor Hamill has crossed the Atlantic with his brethren and sisters, notwithstanding the thunders of war. We rejoice to see them here, and we pray that we may not have mistaken those faint gleams, though they be but faint, which seem to brighten the dark cloud with hopes of returning peace.

Professor HAMILL: Mr. Chairman, Ladies and Gentlemen,—I have not very carefully made a study of human anatomy, but I can see now the wisdom of Dame Nature in locating the organs of sustenance near to those of sound, therefore I esteem it a wise thing on the part of the committee of management that you have this interim of harmony, perhaps not so refined or æsthetic as that which it comprised and which in a little while will follow after.

I have nothing to say upon the technique of music. Coming from a far western land which in a hundred years has had to bridge its rivers and run its lines of steel from shore to shore, build its great cities and transform nature and put her into service, you cannot expect our fair young republic so soon to have taken upon herself the graciousness that inheres in the music of our motherland. I feel somewhat like the Arizona justice of peace in the matter of music, who, in the matter of law, advertised himself as prepared to adjudicate matters with roughness and despatch. If I had been asked two weeks ago if there was anything special to be learned in music in this old world metropolis of London, I think, true to the instincts of the average American, I should have been ready to disclaim any purpose or disclaim any wish on the part of the 300 delegates who came with our volume of sound across the Atlantic and safely have reached your midst. But I beg to say with the memory of the magnificent music of the afternoon, a massing of harmony in such fine and yet splendid proportion, that we take off our hats in the presence of the musicians of this great city—and when an American takes off his hat I want you to understand it is the very best thing in the way of compliment he can do.

You know, Mr. Chairman, that sometimes in the history of the family the son or the daughter, with waywardness which seems unfortunately peculiar to youth, leaves the old family home, turns away from the wisdom and experience of the mother, and then, after a while, when cares have pressed upon her and the burden of maturity has fallen upon her, the daughter comes back to the old home, lays her head in the old and well-accustomed lap, speaks her words of regretfulness at turning away from the wisdom of the mother. So come we into your presence to-night, a daughter returning to the mother and to the motherland, and, laying our most gracious tribute at your feet in memory of the sweet voice that will be borne to

our Western Continent, and will linger even as a dream in our hearts.

Do you know there is a beautiful legend of old that illustrates the sense of the speaker as to the value of these harmonies, so near akin to the harmonies of heaven. For is it not your own great bard so dear to us who has said that—

> "The man that hath no music in himself,
> Nor is not moved with concord of sweet sounds,
> Is fit for treasons, stratagems, and spoils."

There is a universal language, and it is that of music. There is a language which will survive the matchless Anglo-Saxon tongue, coursing around the world the tongue of the conqueror in generations gone and to come. And yet there is a language which will survive that, and it is the language of melody and harmony, that great gift of God to us when He turned us out of Eden as a reminder of the Eden into which He shall permit us again to come.

That old legend is like this. The crafty Greek went out upon his wanderings for twenty years, and by-and-by his ship coasted past the islands of the sirens, who were wont to lure to the shore and over the hidden rocks the passing voyager to his death. Ulysses, the crafty Greek, stopped the ears of his sailors with wax, and caused them to bind him to the mast, and so, when the strains of music came from the island of peril, his ship sped on its way in safety. There came another sweet singer, Orpheus, favoured one of the Gods, with his golden lyre, and with his ship he passed the fatal island. Instead of stopping the ears of his men and chaining himself to the mast, he took down the lyre given him of Apollo, and played most delightful music upon it. And the music of the sirens was as nothing to that of Orpheus, favoured singer of the Gods. The nation, the people, the city that ignores this gift of heaven, divine music, divinest of the muses, is like Ulysses the Greek, chaining himself to the mast of duty. The nation, the city, the society that does honour and gives emphasis to this, most favoured of the languages of heaven and earth, is like Orpheus with his golden lyre, who needed not to chain himself to the mast of duty, but strings its lyre and gives forth the sweetest chords and charms both men and angels.

The Chairman: You have heard, Ladies and Gentlemen, of the regretted absence of one of our conductors, Mr. Merritt. I can very fully enter into his feelings of regret and disappointment, because my own experience was of a like painful character at the gatherings in 1880 and 1889. I therefore sympathise very keenly with my friend Mr. Merritt. You remember how the Scottish spearmen filled up their ranks at Flodden; and so it has been in this case with regard to the music.

> "Each stepping where his comrade stood,
> The instant that he fell."

And now, having listened to those delightful and sympathetic words from Professor Hamill, may I call for a few from Mr. Rowley, the conductor of the junior school choir, to which you have listened, I understand, with very great pleasure.

Mr. Rowley: Fellow-workers in the Lord's vineyard,—As conductor of the junior concert of the London Sunday School Choir, I have a message to the delegates from the various parts of the world. That message is short. You cannot find better ground on which to sow your seed than the hearts of the children. You cannot find better seed to sow on that ground than God's word, when wedded to good music, such as the words and music that you have listened to to-day. The thousands of children who sang in the concert this afternoon have learned the grand words of Longfellow's "Village Blacksmith" by heart; and these words they will never forget. And so with a dozen other songs and hymns, each of them telling more or less of the sympathy of their Saviour, and the tender and longing compassion of their Father. They will remember those words to their dying day. It is a seed which is bound to bear good fruit to the honour and glory of God. You will emulate, no doubt, in the countries to which you go, something of the spirit that has moved us in the getting up of this concert, and you will in the morning sow your seed, and in the evening withhold not your hand, for thou canst not tell whether it will prosper for this or that, or whether they shall both be alike good. This is my message to you, friends.

I have a word of apology now to give from the President of the Tonic Sol-fa College, Mr. J. Spencer Curwen. He told me he was very sorry he would not be able to stay this afternoon as he had a very important engagement in the City. Besides being the President of the Tonic Sol-fa College, he is, as you know, one of our own Vice-Presidents.

The Chairman: I am sure you will be pleased to hear a few words from one who represents the great Art of Teaching, and is able to appear as a theorist and actual practiser of that art, I mean our friend Mr. Bailey.

Mr. Jas. Bailey (Southlands Training College, Battersea): Mr. Chairman, Ladies, and Gentlemen,—You have done me a very unexpected honour in calling upon me. It is the only uncomfortable thing that has been done to me, and has given me the only uncomfortable feeling I have experienced this day. But I am glad, Sir, to have the opportunity first of expressing, on behalf of a good many connected with the Sunday schools of London, and I may say also, in a humble measure, of England, the great debt of obligation which we owe to the founder and the promoters of the London Sunday School Choir, and those who have carried on this great matter of Sunday school music.

If we could conceive the effect of taking music and singing out of education, either the education connected with the day school or the education connected with the Sunday school, we should, if we could

realise it, stand appalled at the effect which would be the result of that disastrous circumstance. For there is no practical educator who is not thoroughly convinced of the extremely valuable handmaid which music, the art of singing particularly, is in all intellectual and in all spiritual engagements of children. What the music is to the army—at least in its inspiring effect and the cheerfulness which it gives in time of peace, and the vigour which it gives in time of war—music and singing are to the art of teaching, whether in the day school or in the Sunday school. And I do not believe anything could more admirably illustrate to the general observer what advance has been made, say in the last twenty-five years, or more than that, in the art of teaching and in the power of the Sunday school as well as in the power and in the practice of singing. I suppose that every teacher and every superintendent must be very conscious of the wonderful difference there is in teaching children to sing in the Sunday school to-day as compared with what was the case some twenty-five years ago. And it is of course due very largely indeed to the training which the children get in their day school.

But, Sir, it is always a delight to me to feel that the power of singing—as well as the art of communicating knowledge—is, in some of its most effective and valuable forms, as represented to-day in the day schools of this country, due very largely indeed to the Sunday schools.

I feel strongly, as has just been said, as to the immense value to these dear children of this, that in the process of preparing them for this most delightfully rendered concert to-day, they have learned two things which to many of them—let us hope to most of them, to all of them—will be not merely lifelong memories of the utmost possible delight, but lifelong influences of the greatest possible value. That is to say, they have had infused into their lives the charm of the power to sing, and the skill which is acquired, the delight which is given, each will have its own higher and holier influence.

I am delighted to have heard the very graceful and eloquent words which have come to us from America, and I feel too that it is something which we as English teachers may be proud of, that the exhibition of to-day has won from a gentleman, evidently so well able to appreciate and give expression to it, the very high encomium—not too high, I am quite sure—which has been rendered to the value of the singing. I thank you, Sir, for the opportunity of saying this.

The Chairman: My friend Mr. Towers has a brief intimation to give, after which we shall adjourn.

Mr. Towers: I am not going to make a speech, though I am strongly tempted to say something about music. The very highest tribute that could be paid to our festival was that from one of our friends, who said it was worth crossing the Atlantic to listen to, and I can believe it. We are sure our friends who have taken such trouble in connection with the concert will feel that it has been thoroughly appreciated by all our delegates from town and country

and from abroad. That is some consolation to those who have worked so hard.

At the suggestion of Mr. Towers the meeting sent a telegram to Mr. Merritt, expressing heartfelt sympathy with him. The proceedings then terminated.

Later in the evening the Polytechnic and People's Palace Mandoline Band, consisting of one hundred instrumentalists, gave a performance in the concert room, Mr. B. M. Jenkins conducting, and with this, what might be appropriately termed "a day of music," was brought to a close.

THIRD DAY.—SEVENTH SESSION.

Thursday, 14th July.

A meeting for praise and prayer was held in the morning between 9.20 and 9.50, conducted by the Rev. E. G. Gange, of Regent's Park Chapel, London.

The hymn was sung—

"Come, thou desire of all Thy saints."

The 100th Psalm was read, and prayers were offered for the wide extension of Christ's Kingdom, for direct gospel teaching in every Sunday and day school, and for the accomplishment of true brotherhood in Christ Jesus.

"Come, Holy Ghost, and through each heart,"

was the next hymn, and then Count Bernstorff, of Berlin, led the meeting in prayer, the devotional exercises concluding with the song—

"Closer, dear Lord, to Thee."

THE WORK EXAMINED.

At 10 o'clock, the President (Mr. E. Towers), announced the hymn—

"Father of mercies, in Thy word,"

and this having been sung with devout feeling, the Rev. Dr. J. Lawson Forster led in prayer.

The President: We have already expressed our regret at the absence of Mr. Jacobs from this Convention, but we have present with us this morning a gentleman who, to a very considerable extent, represents Mr. Jacobs; and I am going to ask Mr. A. B. McCrillis, of Rhode Island, kindly to preside over the Session.

Accordingly, Mr. McCrillis took the chair, and at once called the first business.

REPORT OF THE INTERNATIONAL LESSON COMMITTEE.

Read by the Rev. Dr. Potts (*Canada*).

The fourth series of Bible studies, under the International Lesson System, will be completed with the close of the year 1899. The fifth Committee, chosen at the International Convention in Boston, U.S.A., in 1896, consists of fifteen members, representing ten religious denominations in the United States and Canada, with six corresponding members in Great Britain. To these have since been added one corresponding member in Australia and one in India. This Committee still includes two brethren, honoured and beloved, who were appointed when the system was first adopted and have served on every committee since,—Mr. B. F. Jacobs and Rev. Dr. Warren Randolph. Of the remaining American members, one was appointed on the second Committee, two on the third, and two on the fourth. All these have served continuously since their first appointment. Eight were chosen for the first time on the fifth Committee.

The task is great, to lead and unify the Sunday schools of the world in the study of the Bible. No merely human effort could succeed in doing it. The fact that many millions in many nations —and a constantly increasing number—for more than a quarter of a century have united in this movement, is unmistakable evidence of the favour and guidance of God.

The principles first adopted continue to characterise the International Lesson System. Substantially the entire Bible is to be surveyed during a course of six years. One and the same lesson is to be chosen for each Sunday for the whole school and for all schools. The work of the Committee is confined to the selection of Scripture passages and Golden Texts, giving to each lesson a suitable title. The interpretation of these selected Scriptures is left entirely to lesson writers and teachers, thus furnishing as a uniform basis for study the simplest outlines, with the largest liberty to individuals and to denominations. The Committee in its plan regards first those who are not able to select wisely a course of lessons for themselves. These form a very large proportion of those gathered into Sunday schools for the study of the Bible. The Committee also welcomes and considers carefully the suggestions of those who are able to select lessons for themselves and to help others in doing this.

While these general principles have been adhered to by every committee, steady progress has been made in the evolution of the lesson system. At first the lessons were three months in the Old Testament, alternating with the same time in the New Testament. Through experience the Committee was led to devote longer unbroken periods to each section, following continuously the unfolding of Jewish

history, of the life of Christ and of the growth of the Christian church. Yet the lessons were necessarily episodes, incidents, and precepts, and the connection which made the successive lessons histories and biographies depended entirely on lesson writers and teachers. The fact that the Scriptures do not contain histories, biographies, and continuous discourses as these terms are now understood, made the work of lesson writers peculiarly open to criticism as fragmentary, and the reason for this was often charged to the lesson Committee. Each successive course, however, has traced more accurately and continuously than the preceding courses the succession of events and the progress of revelation in biblical history. The Committee has endeavoured to make the connection more plain by selecting, in addition to the text to be printed, connected readings, and parallel passages.

The next course of lessons, beginning with 1900, is to cover six years, two and one-half of them to be given to the Old Testament and three and one-half to the New Testament. The first year and a half will be devoted to studies in the life of our Lord selected from the books of the New Testament and chronologically arranged. With these studies will be joined suggested readings which include nearly all the Gospels, and other portions of the New Testament which relate to the events of our Lord's life on earth. In the selections from the Old Testament, as well as the New, especial emphasis is to be laid on the biographical element, making prominent the characters, deeds, and teachings of patriarchs, kings, and prophets, of Christ and the Apostles. The Committee believes that by placing foremost the personal element and by it interpreting the historical, the greatest interest will be awakened among all classes of Bible students. The continued success of this system depends largely on those who prepare the lesson helps. The demands made by millions of teachers and scholars have called into the field an increasing army of interpreters whose labours have immensely advanced the scholarly examination of the Bible from every point of view, as well as the popular study of it. The Christian world has not yet come to the full appreciation of the service rendered to Christianity in the last quarter of the nineteenth century, and the impulse given to it for the coming century by these devoted men and women, the most of whom have held the respect of Biblical scholars, and many of whom have themselves been eminent scholars adapting their work to popular needs. The Committee have always welcomed their co-operation, and in recent years have increasingly availed themselves of it.

The present Committee invited lesson writers and others engaged in preparing and teaching Sunday school lessons to present to it, at its first meeting, criticisms, and suggestions. This meeting was held in Philadelphia, on March 17th, 1897, and was largely attended. In a conference of several hours, the advisability of separate courses for primary and advanced classes, the general outlines to be followed, the titles, the golden texts, and other important topics were extensively discussed. A number of prominent Sunday school workers, unable to

be present, sent written communications, some of them of much value.

Following this conference the Committee adopted a general outline of a course of Bible lessons for six years, and adjourned till November, when tentative selections from the Gospels for the year 1900 were made.

The Committee's method of procedure as now adopted is as follows:

At the last annual meeting in March of this year a committee of three was appointed to make selections from the Old Testament and a similar committee to make selections from the New Testament. The work of these committees is carefully considered in detail by the entire Committee. When a course of lessons for a year is proposed, copies are placed in the hands of corresponding members in England and in other countries for examination and suggestions. These suggestions may cover all points, from changes in texts or memory verses to the possible rearrangement of the entire course. Copies are also furnished, for private use only, to a number of Biblical scholars and students inviting similar suggestions. These are all placed before the Lesson Committee, and the list of lessons finally issued is the result of the combined wisdom of many students of the Bible in many parts of the world. The Committee in its sessions has found very valuable assistance in the co-operation of the corresponding members in England, whose suggestions are usually incorporated into the final draft of the lessons.

The Committee has devoted much time to the consideration of the question of selecting different texts for different grades of pupils, primary and advanced, in addition to the regular course. It has carried on an extensive correspondence, and has examined many plans which have been placed before it. It has recognised important advantages which might be gained by the use of some of these plans. But it has not thus far found such general agreement on any plan as would warrant departure from the uniform system of one lesson text for all. It has endeavoured to select such texts as would admit of as extensive gradation in treatment as lesson-writers might think desirable.

If essentially new methods are to take the place of those which up to this time have had preference in the Sunday schools of the world, their worth can be shown only by experiment. The Committee cannot adopt radical changes, as yet untried, which affect many millions of people. But we regard with interest all efforts to improve Sunday school teaching, and seek to incorporate into our work such methods as are proved to be valuable, and calculated to make more efficient the study of the Bible in the Sunday schools of the world.

We welcome friendly criticism. We have profited by some criticism which seemed unfriendly. We have listened occasionally to some which seemed to be based on lack of information, and which demanded of us tasks which we were not appointed to perform. We have neither sought nor received any other reward than the consciousness of having

done, to the best of our ability, the work to which we were called, and the evidence of wonderful results from the united prayers, labours, and sympathies of many millions of the children of God with whom we count it a great privilege to be joined. We are grateful for the loyal support we have always received from those who have called us to this office. We thank God that He has bestowed such abundant favour on the International Lesson System through these four courses of study of the Bible. We unite with all Sunday school workers in the prayer that the century on whose threshold we stand may witness the saving knowledge of the Word of God accepted by the whole world.

For the International Lesson Committee,

A. E. DUNNING, *Secretary.*

Dr. POTTS next read a paper on "The Uniform Sunday School Lesson System."

THE UNIFORM SUNDAY SCHOOL LESSON SYSTEM.

By Rev. Dr. POTTS, Chairman of the International Lessons Committee.

The Sunday school is in the front rank of the spiritual forces of the age.

The growth of the Sunday school institution has been marvellous. Think of its magnitude to-day and a generation ago. Think of its efficiency to-day and a generation ago. Then faulty in helps and equipment generally; to-day, while much remains to be done, the Sunday school may be said to have partaken of the general progress of the age. Try to grasp its development from a single school to the World's Convention, and what lies between those extremes of organisation. The Sunday school is not perfect yet, less perfect in teaching than in any other department. Our teaching material must be considered. It is not like public school teachers, all of whom must be certificated as to qualification before they are permitted to teach. We are not prepared to require this in our Sunday school work. We must aim at a high standard, but always gratefully accept a large class gifted with sanctified commonsense, who have the seal of Christ's approval upon their work.

The Word of God is supreme in the Sunday school. Let it ever be so.

The Uniform Lesson System is the centre and bond of the various organisations from the township up to the International and World's Convention. To break up the system would be to disintegrate the international and, therefore, the world-wide Sunday school work.

The motto of the Uniform Lesson System is one lesson for all the

school and for all schools. If not that, as near to that as can be reached. Grading, of course, there must be, but could not that be done in lesson helps, in exposition, and in teaching?

I. The Uniform Lesson System has stood the test of time and experience.

It has passed beyond the stage of the experimental. Witnesses as to its efficiency, adaptability and educational value are many and worthy of all credence. The history of this system has been the history very largely of the Sunday school's greatest progress. Its adoption marked an epoch in the advance of the Sunday school cause. Before the adoption of the Uniform System, where was the Sunday school as to Bible study? In many instances there was not uniformity in individual schools; in some cases each teacher selected his own lessons. This was done without helps of any kind, at least comparatively so. What did the school exercises mean? Why, reading, little less and little more, unless where there was a teacher of unusual character and ability.

II. The Uniform Lesson System has unified Sunday school teaching, and yet has honoured denominational interpretation of the Word of God.

This is true as to Topic and Text—the same central thought, the same general outline and illustration, and the same Golden Text surmounts the whole lesson. Is not that a great thing to have achieved? Whether you enter a Presbyterian, Baptist, Congregationalist, or Methodist Sunday school, the same Scripture is read and taught. At the same time each Lesson is prepared more or less from a denominational standpoint. Denominational conviction is not a trifling matter. Our entrance into Christian life was largely effected by its agency. We have been nurtured and taught, we have been fed and feasted on truth as conveyed to us through the channels of church life and association.

The Uniform Lesson System is broad as Christianity, and it reaches our schools through modes of doctrinal exposition which are most acceptable to us. Each denomination has its own Lesson writers.

III. The Uniform Lesson System has provided for average classes taught by ordinary teachers.

The Sunday school is not a theological college. Its teachers are not tutors and professors in divinity. Its scholars are not candidates for the ministry. It is composed of average young people, and it is taught by Christian people who have spiritual life and a fair knowledge of the Word of God and the plan of salvation. While all this is true, the system is capable of the most advanced study and teaching where in select Bible classes, composed of either students or of specially intelligent people, it may be proper to discuss the higher aspects of truth.

The history of the Uniform Lesson System has meant a more systematic study of the Bible. There is a more comprehensive knowledge of the Word of God than ever before. Surely this must be attributed

to more expository preaching, and to the systematic study required by our International Lesson System and to the invaluable Aids which it produces.

We must try more and more to avoid the hand-to-mouth plan of many teachers. The best qualification to teach in detail is to know the lesson as a whole; therefore all around the lesson should be known to teach the lesson well.

IV. The intellectual, or educational benefits of the Uniform Lesson System are many and great.

The Bible is both a revelation and a literature. In either or in both lines it has its difficulties of interpretation. The Sunday school and the pulpit have to deal with the Bible more as a revelation than as a literature. Nature and the Bible in their simplicity and profundity have lessons so simple and so easily learned that they are like kindergarten or object lessons, while at the same time each has subjects so complex, mysterious and profound that they require sages on the one hand and saints on the other, rightly or approximately to interpret them.

The Bible must be studied with great thought and care and prayer, and then we need the aid of experts if we would know and be able to appropriate much of its treasures of wisdom and knowledge. Here lies the great value of Lesson writers. We find two classes of writers in the expounders of the Uniform Lesson System—the purely intellectual and critical, and the eminently practical or expert class. Each has a value of his own, but both are best for teachers. The eminent Biblical students and highly intellectual class bring up out of the mine great nuggets of golden truth which enrich both intellect and heart; the expert teacher of teachers mints the gold and sends it forth into Sunday school circulation in size and form adapted to the capacity of the various departments of our schools.

The Uniform Lesson System has created a Biblical literature of great value to the cause of truth and to the general edification of the Church, as well as to the special qualification of Sunday school workers. All this would be largely impossible in the absence of a uniform system of lessons. To-day the best Biblical thought of the age is at the disposal of both teachers and scholars, and almost without money and without price.

Think, then, of the helps it has developed of a pictorial and normal class kind. Artists and normal class instructors have become a necessity in the intelligent prosecution of Sunday school work. Looking at the Bible and Sunday school work from an intellectual standpoint merely, the Uniform Lesson System has been a great educator for two-thirds of a generation. But for this system the great majority of teachers would be but poorly qualified to expound and illustrate the Word of God.

If we rise to the highest conception of Sunday school work, which is the spiritual, we see the immense advantages accruing from a proper interpretation of the Word of God as it reveals the divine purpose concerning the salvation of mankind.

V. The Uniform Lesson System has been a great object lesson as to the oneness of Protestant Christianity.

The Church is one in the sense of an army being one. The Church is divided in the sense in which an army is divided—companies, regiments, battalions and brigades. There are good people who dream of organic union, but it is only a dream. I am not sure that organic union would be an unmixed blessing. Nor does the prayer of Christ for His Church require that. Unity, not uniformity, is the desirable object to be attained. We may be distinct as the billows, but one as the sea.

I look upon the operations of the Sunday school world as indicative of a great evangelical alliance uniting all sections of the Church around the great text-book of our common Christianity. And is there not something sublime in the thought of all teachers of the Sunday schools of nearly all the denominations preparing and praying over the same passage of the Sacred Word, and then all the classes being taught the same each Lord's Day?

VI. The Uniform Lesson System has an international as well as an interdenominational influence for good.

We who belong to the Sunday school organisations which are international are not less citizens and subjects of our own respective nations. While we stand for our own nation and institutions and flag, we are agents to aid in the fulfilment of the prophetic words uttered by the angel of the Lord, "Glory to God in the highest; on earth peace, good will toward men."

Just in proportion as the Sunday school honours the Bible, the Sunday-school workers and friends must cultivate the spirit of peace and fraternity among the nations of the earth.

VII. In the outlook of the Uniform Lesson System, the home department must be considered.

The lesson system has found of late a new sphere for its operations. It has been a power in the home as well as in the Church, but in the home department of the Sunday school it will possess a greatly multiplied power. Already the home department has achieved great success, and it is only on the threshold of a career which has in it possibilities of untold good. The home department has enrolled many who could not go to the Sunday school, and such persons shall have all the benefits of the uniform lesson system in its varied and enriching illustrations of divine truth.

Standing here and looking back over the history of this Institution, and especially back over the history of the Uniform Lesson System, may we not thank God—should we not thank God—for its glorious results in Bible study? This Institution has had at its disposal the rich and ripe Christian scholarship of a great army of earnest and consecrated workers, foremost in the field of Biblical exposition and illustration.

What of the future? The century is dying, and it has a great account to render, but another and greater century is about to come into existence. The twentieth century shall be wonderful in com-

merce, wonderful in science, wonderful in literature, wonderful in philanthropy, and wonderful in the furtherance of the kingdom of our Lord Jesus Christ. What shall be the attitude, what shall be the equipment, and what shall be the consecration of the Sunday school hosts of the Lord as the twentieth century dawns upon us?

What organisation is equal to the Sunday school in the enlarging and building up of the Redeemer's kingdom?

Our constituency is largely made up of children and youth. Our business is to save and train the children and youth for Christ. How rich the field! How hopeful the outlook in the light of prevention, in the light of salvation, and in the light of reward! How blessed is the work of winning the young people for Christ!

From the platform of this Convention, called the World's Convention, I ask myself, What shall be the future of this Sunday school organisation? Its aim is world-wide, its text-book is world-wide, its blessings are intended to be world-wide, and to its world-wide workers I would say, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The CHAIRMAN: I have now to call upon our greatly honoured friend, Dr. S. G. Green, to read a paper.

THE INTERNATIONAL SCHEME OF LESSONS.

By the REV. DR. S. G. GREEN (*London*).

It cannot be necessary, after the lucid and most interesting statement that we have heard from Dr. Potts, to occupy any more time with the history or details of the International Lesson System, nor with a general defence of its principles. I would rather recall the audience to the ideal we have in view, and ask whether there are any lines of action by which it may be yet more effectually realised. A main purpose of the scheme is that our scholars, and, I may add, our teachers, may gain a comprehensive and adequate knowledge of Scripture as it is,—in its diversity as a manifold literature extending through many ages; in its unity as a development of redemption, and in its order as a progressive revelation. There are some who would prefer the order of a creed or of subjects, as rearranged by theologians. After full consideration we prefer the historical, the divine method of revelation. It was a remark of Richard Cecil at the beginning of the century that the great preachers of the past brought their observations to illustrate Scripture; "we of the present," he said, "are more in the habit of bringing Scripture to illustrate our observations." For us, the teachers of the young, we hold the ancient method is the best; and our lesson course, whatever its merits or defects, is framed according to the method of the Bible. Yet the attempt is made under unquestioned disadvantages. The teacher has, say an hour and a

half a week—an hour and a half at most, intruded upon and broken by many incidental engagements—to introduce the scholars to this wonderful literature! The difficulty has to be fairly met. I know of no more effective plan for this purpose than that the best minds in both hemispheres, devoted to the task of instruction, should bend their energies to the task of selecting and arranging what in Scripture is of highest value. In your Sunday schools you can only effect an introduction to Scripture lore—such an introduction as will on the one hand convey great lessons of saving truth, and on the other will open the way to further and deeper knowledge. To read the Scriptures with your scholars,—that is, to read such fragments of Scripture as the time at command and the scholars' capacity will permit,—is of great importance; but still more important is it to teach them how to read the Bible for themselves. For, humiliating as the fact may be, it is nevertheless true that the art of intelligent and profitable Bible reading is one that multitudes even of Christian people never attain. The popular ignorance of the Scriptures is something portentous. Partly, I think, the cause may be found in the miscellaneousness of pulpit texts, and the way in which contexts are disregarded. The old saying is: "You cannot see the forest for the trees;" may we not find a parallel here: "You cannot see the Bible for the texts?"

Last year, I read in an American publication, "the President of a well known college gave an account in the *New York Independent* of an experiment which he had just been making in his freshman class, with a view to testing the knowledge of the Bible possessed by young men entering college. There were thirty-four members in the class. He wrote out on the blackboard twenty-two extracts from Tennyson. Each one of these extracts contained an allusion to some Scripture event, or Scripture scene, or Scripture passage supposably familiar to everybody. The young men averaged about twenty years of age. They were the sons of lawyers, teachers, doctors, preachers, farmers. They had grown up in well-to-do homes, and more than half of them were church members. What was the result of the experiment? Nine of the thirty-four failed to understand the quotation—

'My sin was as a thorn among the thorns that girt Thy brow.'

Eleven did not know what was referred to by the 'manna in the wilderness.' Sixteen knew nothing about the wrestling of Jacob with the angel. Twenty-six were ignorant of 'Joshua's moon,' and twenty eight of 'Jonah's gourd.' Twenty-two were unable to explain the allusion to Baal; one thought that Baal was a priest, who put Christians to death. Nineteen had apparently never read the idyll of Ruth and Boaz. Eighteen did not know the meaning of 'Egyptian darkness.' Twenty-four were unable to write anything about 'Jacob's ladder.' Sixteen could not explain what was meant by 'the deathless angel seated by the vacant tomb.' Thirty-two out of the thirty-four young men had never heard of the shadow turning back on the dial for Hezekiah's lengthening life; one of them, trying

to explain the matter, thought that Hezekiah stopped the sun. One young man explained the mark set upon Cain by saying that he was a farmer and had to work hard. And so it went on to the end."

A similar story, no doubt, could be told of many a group of young Englishmen!—Yes, it may be said, but all this relates to the Bible on its literary side. Are there not deeper meanings and spiritual truths that may be effectually grasped, even by such as may miss the point of all such allusions? Happily it may be so; yet the way to the deeper meaning and spiritual truth is, after all, through the letter, well studied and adequately understood. The Divine order in communicating truth is not to be undervalued; and those will be wisest unto salvation who can fall in with this order, and so interpret the great history aright. That history, we know, is now to a greater extent than ever in the crucible of criticism. Old and young are loosely told that it is discredited in many a vital part by modern research. Our sense of reverence, our instincts of devotion, our gratitude for the blessings of redemption, are up in arms as against some strange profanation. But, it is to be feared, men sometimes strike out blindly. I have heard invectives against modern theories and the higher criticism, which have evinced the most profound ignorance as to what that criticism really is, in process and result. The whole question is far too large for discussion now. Only let us assert the principle, for it lies at the very ground of our International Lesson System, that it is of prime importance to present the Bible history, with its gradual unfolding of the great salvation, and as illumined by prophecy, psalm, and epistle, in the Old Testament and the New, so that every teacher may apprehend it in its order and significance as one mighty scheme of truth.

What we are trying to do, then, is just this, to secure so far as possible a knowledge of Scripture, not only in separate portions, but as a whole; having respect to three things—first, the relative importance of the different parts of the Bible; secondly, their comparative intelligibility to the young; and thirdly, the amount of time at the teacher's disposal.

But here a serious difficulty meets us. We must have respect to the proportion of truth. On the one hand, the Old Testament is a much larger book than the New, and on the other the New is by far the more intelligible and practically important. No scheme could be endured that would begin at Genesis, and go straight through to Revelation, deferring to the end of the course that which the learner most needs to know, as the very foundation of spiritual life. Hence the peculiarity of our scheme is such, that while the historical order is strictly followed in the Old Testament, the Gospel History is repeated, from time to time, throughout each six years' course—in different aspects—now by way of a "harmony," now by the study of individual evangelists; each method, it is conceived, having its own separate value. Or, to come for a moment or two to details: Instead of the six years' course—which, by-the-way, I am inclined to think still

too long—let us just, beginning January, 1884, take the five years' lessons ending next Christmas. Divide the series into twenty, each occupying a quarter of a year. Now, of these twenty quarters, eight (including the first six months of the course) are occupied with the Old Testament, twelve with the New; and of the twelve devoted to the New Testament, eight are given to the Life and Words of our Lord, and four to those of the Apostles, including not only the Book of Acts, but select illustrative readings from the Epistles. Moreover, of the eight quarters occupied with the Gospel History, four, consecutively, have been spent in considering a carefully-arranged scheme formed by a harmony of the Four Gospels. After an interval of six months, given to the earlier Old Testament history, from Genesis to the First Book of Samuel, teachers and scholars returned to the Gospel History as given in Luke alone, which book occupies six months more. There was then a return for half a year to the Old Testament; the Second Book of Samuel, and the First of Kings. The whole of the year following was taken up by the history of the Christian Church, as narrated in the Acts and illustrated in the Letters of the Apostles; and those of you who spent the year 1897 on this series of subjects will be able to tell whether you were not able to make them deeply interesting, even fascinating, to the young people. Then, in the present year 1898, you returned once more to the Life of Christ; this time as contained in Matthew's Gospel alone. These lessons you have just completed; and, for the rest of the year, you will be considering the deeply-interesting story of the Hebrew monarchies, as narrated in the latter portions of Kings and Chronicles, with prophetic passages from Isaiah and Jeremiah, carefully selected on account of the cross-lights that they throw upon the events and personages of the history.

An examination of any five, or seven, or more consecutive years of the course would bring out corresponding results, as to the proportionate arrangement of the Lessons. Take, for instance, the fifteen years ending with the close of 1898. Divided into sixty quarters, we find almost exactly the same proportion. That is, there are thirty-five for the New Testament and twenty-five for the Old; and of the thirty-five, twenty-two are occupied with the Gospel History, and thirteen with the Acts and the Epistles; six months altogether of this time being devoted, I confess, to the Epistles alone—*i.e.* the last quarter of 1886 and the last quarter of 1893; and these parts of the series have no doubt required much skill to adapt them to the teacher's purpose. I remember many complaints at the time of the difficulty of these particular lessons. "How *can* we make them interesting to the little children?" And yet, considering what those Epistles have been to the Church of all time, considering also the simplicities of holy teaching which are found among their deepest and most mysterious utterances, this very moderate allotment of time may seem not altogether out of place.

Now in a scheme thus constructed what are the drawbacks?

Unquestionably this, chief of all, that a course which is tolerably complete for the whole course of years cannot be equally so for the individual scholar who may enter at any given point of the series. Much might be said of such a scholar's difficulties. Take for example the case of an intelligent boy or girl who happened to begin with the lessons of 1892. The first six months of that scholar's course would be given to the Prophets and Psalms, the next six months to the Acts of the Apostles; then, turning again to the Old Testament, the scholar would be occupied for three months with the annals of the Return from the Captivity, as contained in the books of Ezra and Nehemiah; with a glance at the story of Queen Esther; then, three months of lessons from Job, Proverbs, and Ecclesiastes; three months again to finish with the Acts, three months to spend over the Epistles; then, turning once more to the Old Testament, six months over Genesis and Exodus; and then, at last—at last! after two years and six months of this variety of subject, the Life of the Lord Jesus Christ, to occupy one happy year! Now this picture, I verily believe, is the worst that can be drawn of our International Lesson System. Can we suggest improvement? In one direction, very obviously; but I fear that the suggestion will not be welcomed at the present stage of Sunday school history, or even, if thought desirable in the abstract, it will be voted impracticable. The suggestion is that there should be two lessons on the Sunday; so balanced that the New Testament should never be out of sight, and that no child, by any possibility, should ever come into our schools and remain two years and-a-half without being led by one prescribed lesson of the day to the cradle of Bethlehem or the hills of Galilee! The Sunday school teachers of two hemispheres will owe a debt of gratitude to any one who can set this matter right. But meanwhile the teachers themselves may do something to amend the disproportion. For one thing, it would be well to pay more attention than is sometimes given to the connected parallel and illustrative readings by which the lists of lessons are now accompanied, and to get the scholars to read these carefully during the week. But, above all, if they will only bear in mind the primal truth that in the Bible there is the unveiling of redemption, that the records of the earliest times, the history of Israel, with psalm and prophecy, all pointed to the Christ who was to be, there will be, as there ought to be, something in every lesson that leads to Him. To this end much insight is needed, a true and even deep knowledge of the Divine Word, an understanding of the purpose of the ages. But these things belong to the teacher's qualifications; and those are inapt for their high task who cannot make every lesson radiant with some gleams of light from the great story of Redemption. At the same time, feeling as I do the supreme importance of the Gospel History in any scheme of Sunday school instruction, I cannot but express my gratification that the International Lesson System provides for the whole of the year 1900 and the early part of 1901 a course of Lessons from the Evangelists, extending over seventeen consecutive

months, and in its completeness and adaptation equal at least to any set of lessons known to me, proposed for the elucidation of the great biography

And here let me venture to repeat what seems to me an important suggestion made by Dr. Monro Gibson in the Convention of 1889. He forcibly argued that if the Seven Years' Lessons of any given period had successfully embraced the chief points of a consecutive Bible course, there would be little need of varying it for another septennate. "The work having been carefully done, it might be you should just go over the same ground again." In this matter, I feel, it would be well to aim at some standard that might remain for all our schools—not indeed a complete course of Bible study: that would be impossible, but such a course, whether for seven years, or for five, as might appear best, as should permanently contain the topics on which the Christian teacher is bound to instruct his charge; in fact, a BIBLE FOR THE YOUNG. The advantage of this would be that there might be engrafted upon it some one series of Lessons of lasting value, which might in a measure take the place of these very miscellaneous Notes and Comments—a little bewildering, and certainly of very various worth—which are now periodically presented to the teacher. These series would be *graded;* a point on which much might be said; although as yet comparatively little has been done. There would be a system for the primary classes, another for the more advanced, another for the seniors, and so on, each containing the same lesson, but in various form, according to the capacity of the learner. I know that this is being attempted in various directions: but it does seem to me that the plan might be carried out, with greatest hope of success, in connection with the International Lesson system. The best minds among us might well be occupied in the preparation of such a scheme to meet the needs of the schools and the churches once for all—a cycle of Bible instruction, which would lay the foundation in many a young mind of larger and deeper knowledge in years to come.

And now in conclusion; I confess that I have never been particularly impressed by the fact on which it is common to lay stress, that millions of scholars in both hemispheres are on the same Lord's-day occupied in studying the same lesson. No doubt there is here a certain appeal to the imagination: and as Dr. Potts has said, it is unquestionably interesting. Still, I quite concur with those who caution us against being led away by mere sentiment; but, when this caution is made a ground of disparagement to our system, I would reply that, quite apart from any sentimental considerations, there is an aspect of the case which has a very practical utility. The effect of the simultaneousness in these lessons is that public attention is concentrated at one time upon one subject; it is discussed in Sunday school periodicals and religious magazines. Ministers take it as a topic of their sermons. I knew one—and there are doubtless many—who regularly preached from the "Golden Text" at his week-day service for many years. Most of his

audience took the discourse simply as an ordinary sermon, wondering perhaps sometimes what made it so specially interesting; but the teachers present were in the secret, and stored up, that Wednesday or Thursday evening, rich material for the following Lord's-day. After all, everything depends upon the manner in which the scheme is worked out. You may have the best conceivable system of lessons; but the treatment of them will determine their value—first in the helps provided, and secondly in your own use of them. The one thing to be dreaded, if I may use a familiar word, is cram. To get up a series of lessons is not to study the Scriptures. The fragments of truth must be "fitly framed together" in your minds—otherwise they will remain but fragments after all, and be scattered and lost when their immediate work is done. The true teacher is one who has studied the Scriptures quite independently of the claims of the hour. He knows his lesson, if I may so say, before he begins to study it for his class; and that study does but help him to set in order that which is already in his mind, giving to it adaptation, point and power: while by meditation and prayer he not only refreshes his knowledge but deepens those holy sympathies through which he will not only arouse the interest but will touch the hearts of those whom it is ever his supreme desire to bring to Christ.

The hymn—

"We bless Thee for Thy will made known,"

was then sung.

The CHAIRMAN: Perhaps it is not out of the way for me to call your attention to the fact that the hymn in which we have just joined was written by one of the members of the London Committee and one of the secretaries of the Sunday School Union, Mr. Groser (cheers).

I wish to give notice that, at some session during this Convention, I propose to offer for the consideration, not necessarily for the adoption or for the action, of the Executive Committee, the suggestion that hereafter the meetings of this Convention shall be held, if possible, so as to coincide alternately with the meetings of the International Convention that they may be one. In other words, as the International Convention is once in three years, this shall meet once in six. We are now ready to receive questions on the Report of the International Lesson Committee.

Questions then were sent up and answered as follows.

QUESTIONS AND ANSWERS ON THE INTERNATIONAL LESSON SYSTEM.

The Rev. Dr. POTTS (Canada): There are two questions so much alike that one answer will suffice. The question is in effect: "Whether a series of gospel lessons for infants is being prepared. Many teachers find it impossible to teach successfully the lesson set

out in the International series to the infants. May we have an expression of opinion from this meeting as to the desirability of having one series of lessons for seniors and juniors, and another much simpler series for the infants?" With regard to the question, I may say that the Lesson Committee is in correspondence with the various primary unions in order to accomplish this very thing; but I am bound to say that there is such a lack of unanimity among the primary leaders that the International Lesson Committee is not able yet to come to a conclusion. We are anticipating the time when we shall meet the wishes of those who desire to have special lessons for the little ones. Mr. George Shipway, from Birmingham, asks, "Is it not possible to adopt the suggestion that, when the lessons are from such books as the Prophets and Epistles, an alternative lesson can be offered for the infant classes?" A very difficult thing that is to do, because we, of the Lesson Committee, are in a sort of covenant and league with the lesson writers; and it would scarcely be possible for the lesson writers to provide the double lessons. But I will lay this important subject before the next meeting of the International Committee.

Count BERNSTORFF (Berlin): It is a matter of deep regret that the International Lessons have not gained ground on the continent of Europe. Even in Switzerland the lessons have again been dropped for the reason that it is found impossible, as it also is in Germany and in the northern countries generally, to make a system popular which entirely ignores the ecclesiastical year. I do not enter into any discussion, but just mention the subject. As far as I know, the Danish friends a few years ago had a correspondence with the London Sunday School Union on the point, whether it would not be possible to leave the door open, in the International Lesson plan, for Easter Sunday, Christmas Day, and other Church festivals. I should like to know whether any result has come from that communication, and whether it would be in any way possible to meet the wishes of the continental friends in this particular (hear, hear).

The Rev. Dr. POTTS (Canada): It would be extremely difficult for the International Lesson Committee to adopt what is known as the Ecclesiastical Year, but there is a tendency in that direction. Indeed, I know that the editor of an episcopalian paper in Toronto, Canada, adopts the International scheme of Lessons, but, for special festivals of the Church, prepares a lesson peculiarly adapted to each of these festivals. We do already recognise, by optional lessons, Christmas and Easter, and there has been a tendency in the direction of recognising Pentecost. Would that we had a glorious Pentecost on all our Sunday school work! (Amen.)

The CHAIRMAN then called upon the Rev. W. J. Mills to read a paper.

THE INTERNATIONAL BIBLE READING ASSOCIATION.

By the Rev. W. J. Mills (*London*).

In April 1879 the Children's Scripture Union was established in connection with the Children's Special Service Mission. Last year this Society issued 526,000 cards in Great Britain, 93,000 cards in the Colonies and the United States, and 100,000 in twenty-nine foreign languages. In 1884 The Church of England Bible Reading Union was started by The Church of England Sunday School Institute, and in 1897 had a membership of 56,000. The readings of this Society are especially arranged to include The Lessons for Saints Days and Holy Days. Some months since our Wesleyan friends inaugurated "The Wesley Guild Bible and Prayer Union" from which great things may be expected.

That splendid missing link of our churches and Sunday schools discovered in America by the Rev. F. E. Clark, The Christian Endeavour Society, whilst not a Bible-reading association in name, is one in fact, as its members pledge themselves to read the Bible every day, and in the Christian Endeavour Paper portions of the Scriptures are selected for daily reading, bearing on the prayer-meeting topics. But the association with which this Convention is most concerned is known by those four letters, I.B.R.A. No magical formula this, and yet it possesses a more magnetic potency than any of the famous letter charms of the ancient East. Commencing its work in 1882 with an issue of 11,000 cards, it continued to grow under the fostering care of its honorary secretary, Mr. Charles Waters, until it reached, last year, the colossal issue of 620,000 English membership cards. In addition to this the card has been translated into no less than twenty-nine foreign languages, thus every year more and more justifying its claim to the title The International Bible Reading Association. Surely there is no force at work in the world more mighty than this for bringing in the golden age of universal brotherhood. This association includes in its membership *persons of every evangelical denomination*, and is a demonstration of the real union, at the core, of all the churches of Christ. We are no more divided than the States of America are divided. Each has its own geographical boundary, but the star-spangled banner floats over all. We are all loyal to one Sovereign, Jesus, the Christ of God!

Still, as yet we do not see the Master's prayer answered "that they all might be one." There is a great yearning in the churches for this visible unity, and I know of nothing more likely to bring it about than for us all to get back to the fountain of revelation, and to drink from the stream that flows from the Throne of God. These associations *supply a real want of the times.* The age in which we live is a reading one. The numbers of papers, periodicals, and books yearly poured forth by the printing press are fabulous, and in the effort to be

up to date with our reading there is a danger of the Bible being neglected. The pressure of business, the necessity of recreation, the attractions and opportunities of pleasure, and the news of the entire world awaiting us every morning at the breakfast table, emphasize this difficulty. An illiterate man was converted; he was anxious to learn to read, and his Bible was ever in his hands. One day the minister called and asked his wife how he was getting on. "Famously!" was her reply. "Is he able to read the Testament?" "Oh, he is through the Testament," was her glad answer. "The Old Testament?" further inquired the pastor. To which she added, "He is out of the Bible into the newspaper." Sir, and Brethren, it is at our peril that we neglect our Bibles. The ministry cannot afford to neglect it. The Rev. J. H. Jowett, M.A., recently stated that the late George Müller of Bristol once laid his hand on his shoulder, in the vestry of Carr's Lane, Birmingham, and said, "For sixty-five years I have read six chapters of the Bible daily." Is it any wonder that he was a giant in faith and works? It is such men that we want in our pulpits: men mighty in the Scriptures. The Church cannot afford to neglect it. She has but one foundation, it is "the apostles and prophets, Jesus Christ himself being the chief corner stone." She has but one bulwark of her Protestantism, it is an intelligent knowledge of the Scripture. Put the Bible into the hands of the people and there will be no danger of the people falling into the hands of the priests. Society cannot afford to neglect it: it is the basis of a pure and happy domestic life. Commerce cannot afford to neglect it: honesty underlies commercial prosperity, and the Book teaches that "A false balance is an abomination to the Lord." The nation cannot afford to neglect it: "Righteousness exalteth a nation, but sin is a reproach to any people."

Let us teach our young people that the Bible is not out of date when childhood is over; it is a book for life, it is not "the book of the month," it is the book of the ages; it has not an ephemeral glory, but an immortality. It is the Word of God, the Sword of the Spirit. Thus taught, we may place them beneath the dome of the reading-room in the British Museum, and surround them with all the books of ancient and modern times, and they will choose the Bible from among them all, saying, as David did of the sword of Goliath, "There is none like that; give it me."

Again, organisation seems to be the *sine qua non* of success in the religious world. It is well known in the Church and in benevolent circles how old institutions suffer because of the multiplication of new ones, and the vigour with which they are brought under public notice; it is therefore imperative that we should have an organised system, throbbing with a vital force, to secure the pre-eminence of the Word of God in the lives of the people. We *have* the water of life, we want to lay it on to every house and family in the world. In our Sunday Schools, our International Lessons, and our I.B.R.A., we have the means of doing it.

The mention of these three institutions directs us to *the special sphere of the I.B.R.A.:* the School and the Home. First, on Monday morning the teacher and scholar begin to read portions of Scripture bearing on the subject fixed for the next Sabbath's lesson. In this way they are prepared to take an intelligent interest in the lesson when the Sabbath arrives; if faithfully pursued it must secure better teachers and better hearers.

In the second place, it is a means of reaching the parents of the children. For some time it has been apparent to me that the family is the true unit of Christian work. The family—not the individual! If we teach the truth to the child on the Sunday, and then commit it to the influences of a bad home for the remainder of the week, it will be nothing less than a miracle if the development of its character is what we desire. By some means we must reach the parents. In our football and cricket games, as well as in the sterner tactics of war, it is combination that wins, and it is more combination in Christian work, to tackle every member of the family, that is likely to give us the victory. In the child-member of the I.B.R.A. reading his daily portion in the home there is a living witness for Christ and the Church.

Much remains to be done. In our own land there are more than a million *young* people who ought to be enrolled among our readers with the least possible delay. In two denominations in the United States, namely, the Methodist Episcopal and the Baptist Churches, there are about six million scholars, and only about eleven thousand members of this society. At the last annual meeting of the Branch Secretaries, held at the Old Bailey on March 29th, it was resolved that we should do our utmost to secure one million English readers by the annual meeting of 1901. I appeal to the English-speaking Brotherhood of this Convention to join us in this effort.

In conducting this institution I maintain that we should ever *keep before us the object for which it was established.* No idea must be allowed to get abroad that it is a means of raising money. And yet I do not feel that I should be right in closing this paper without a reference to the fact, that it is by means of a halfpenny subscription sent voluntarily by many members of the I.B.R.A., that we were able to send the saintly and devoted Dr. Phillips to initiate the grand work of Sunday school extension in India. We believe his mantle has fallen on his successor, the Rev. R. Burges, who has shown untiring zeal in the work.

But how about China? We have heard much of an open door for commerce, brethren, can we not discern the signs of the times? See, God has set before us an open door. Has not the time come for sending a Sunday school missionary to do for China's children what we are doing for the little ones of India? Let this World's Third Sunday School Convention find our brethren of Canada and the United States returning home resolved to organize Bible reading among their own children, and by means of small subscriptions send

a missionary to organize Sunday schools in China. The hope of that great and interesting country is in her children. If this is done, once again shall Isaiah's prophecy blossom into life and beauty: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

The hymn,

"Book of grace, Book of glory,"

was sung, and the Benediction was pronounced by the Rev. J. D. Lamont, of Dublin.

THE CONVENTION SERMON.

By the Rev. Dr. PARKER.

At the close of the Tenth Session on Friday morning (July 15th), a sermon was preached to members of the Convention by the Rev. Dr. Parker, in the City Temple, Holborn Viaduct.

After the hymn—

"Hark, the song of Jubilee,"

had been sung, Dr. Parker read a brief passage of Scripture—"I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken" (Prov. xxiv., 30-31); after prayer another hymn was sung—

"Who is on the Lord's side?"

"SUBDUE THE EARTH."

The Rev. Dr. Parker, selecting his text from Gen. i., 28, said:—

The text is in two words and in three syllables—"Subdue it." Subdue it—keep it under; you will have a fight; but you can succeed if you will. Subdue it, for the Lord said, in the Book of Genesis, in which Book there is everything that is worth knowing, "Replenish the earth and subdue it." Keep it under. He said this from the very first. The Spirit, which is the God of the dew and of the morning star, reads His lesson, audibly and lovingly, early in the morning, to man, "See, set your foot upon it, and keep it there."

It is one of two things—either this earth will subdue you, or you must subdue the earth. But has there been any alteration of the law? Not a whit. Adam still comes to God for his lesson and God still gives it, and God never changes it. Subdue the earth! The earth under your feet, the earth as part of the man, must always be kept in a certain relation to the man and kept in a certain relation by him. Snub it, rebuke it, resist it, stand on it; be a man.

Many people have got a wrong idea. They say, "We are but dust and ashes." No, that is not so. "You know the weakness of the flesh" and the strength of the Spirit. "You know that we are but dust." No, and Deity. You can thus work on either point of your nature that you please: from the dust point and go down; from the Spirit point and go up; from the flesh and go down to death and corruption; from the soul up to eternal sunshine. Which shall it be? The devil said to you, "You must have something to drink. You must not reject the good creatures and the outward bounty of God. You must cultivate the flesh." You did it, and you are dead. And now the blessed Light comes, the loving Christ. I see on every line of thy face some growing beauty caught from the upper places, from high communion with the Spirit and with God. You young people can take your choice. There is a way of feeding the flesh only. If you like, you can starve the soul: you have the liberty, but not the right, to do it.

Now let us hear God's commanding word. I detect a high imperative in this controlling decree and injunction: "Subdue it;" keep it under, chain it, smite it, defy it, make it serve its first and legitimate use.

I wonder why this word should have been so early spoken. The earth had had no time to do anything. But God must reveal the earth to us, as well as reveal us to ourselves, and reveal Himself to us. The whole business and function of revelation are with God. It is for God to tell us what to do with things. "Subdue the earth?" "There is more in the earth than you see. It is fighting earth, militant dust. What I say unto you I say unto all, age after age, subdue it, utilise it, sanctify it." It is curious that this word should have been spoken before the earth had time to turn prodigal. Why, the earth was barely formed, as we reckon time. We have muzzled the Bible, and yet God reveals the earth to us. He says, "It is a lovely little star and a beautiful little thing in its own way, if you take it from the right point and use it in the right manner. It is, of course, one of the smallest but one of the loveliest of all the star family. But, have done, stand up and listen. Subdue it. Never give it one moment's advantage over you, from the first, put the muzzle on it and keep it there." Well, we have lived long enough to see how wondrously true all this was. It is true to-day.

I understand that there are some friends here from a great distance. I will speak to the very youngest and humblest of them, and say that we have in this country, we have in this London, which wants a whole map to itself, a place called the Gardens of Kew—botanical gardens containing specimens of all manner of curious, rare, and valuable plants—and the whole of the gardens are kept neatly trimmed with the utmost care, and with every sign and evidence of culture. Now let us leave these gardens to themselves for three months. Surely the gardeners may all take a holiday for one little quarter of a year! Everything has been trimmed up to the very finest

point. "Gardeners, go home and shut the gates, and don't open them again until three months have expired; and then come back to Kew." Where is it? I don't know. Could it not live three months upon the culture it had already received? No, nor three days. What has the man of science said? He told me in a book the other day that, if you left your garden in ever so perfect and lovely a condition, and left it to take care of itself, the weeds would come up and choke the flowers. But won't the flowers arise and choke the weeds? Never. What! Shall a thorn choke a rose? Yes. Can a rose overcome the thorn? No. Why not? Ask the creator of the whole mystery. Weeds conquer flowers.

It is the same with your house. The law of dilapidation runs through the whole economy of things. The law of deterioration or reversion, the type of retrogression, you may put it into a syllable that fits the mouth—the dust. It is the law of pulling things down, tearing things to pieces. That law operates in the construction and management of your own house. You have no sooner got the roof on than Nature begins to take the roof off. Nature will not have roofs. The earth will not have buildings. You have no sooner got up the sanctuary, and robed the priest and got him to say the first prayer at the altar, than Nature has begun to take the roof off. If you leave Nature alone she will pull the house down. You came from America, or Sweden, or Germany, or elsewhere: you locked up your house, said, "It will be all right until I get back," and left the key with a neighbour. When you get back you will simply ask your neighbour to furnish you with the key you left with him, and you will find it all right. Never; you will find all wrong—dusty, mouldy, mossy green. What spite had Nature against you and your house? I don't know, but I do know that it is the same all through; and throughout this man system and this material framework and construction there is the industry of dilapidation. That is why so much work is needed in your house. I will tell you how it comes to be needed. First of all, because it is not always well done; and secondly, there is a mystery that is dead against you in every piece of furniture you have got. If I could succeed in working that fact into every mind and turning it into a living and controlling conviction, there would take place from this day one of the greatest revivals of religion ever known in the history of the Christian Church.

Now it is along that line that we find mystery upon mystery, and get fact upon fact. It is the law of the mind; I must always be thinking, or reading, or conferring, or in some way keeping my mind up to the mark. You could so gorge yourself as to work in yourself the sure consciousness that it would be impossible for you to take another mouthful during the next fortnight. That is what men do with their minds. How do many people act in relation to the vineyards of their lives? They take in a penny morning paper, and they never read any of the literature in it; but they do read all

the gossip, and all the divorce cases, and all the sensational paragraphs; and provided there are not sufficient of these, they say, "There is nothing in the paper this morning." You say that is called reading, storing the mind. No; reading is continuous, thoughtful, cumulative, critical, going back upon itself, and then going forward in the spirit of review, and in the spirit of forecast. Unless we keep up our minds in that way they will deteriorate like the botanical gardens, like the shut-up house, like everything that goes down in proportion as it is neglected. It is not one thundershower that waters the earth for the whole summer; it is the dew of the morning and the dew of the night, and the occasional rich rain that God shakes over the green places of the earth; it is the continuous ministry that God conducts that keeps the earth young and green. So it is with worship; you must keep it up. Shall I tell some of you friends from other places what they do in England now? They have discovered, in many instances, that once a day at church is enough; and they are going down, and they are in some instances going down visibly. There is no one service that is going to keep us alive and at the highest and best level and best tone of life; it is service after service, regular, steady culture, scientific attention. Without such attention the mind will wizen and wither, and become rank and sterile.

To my brother ministers I would preach this as a word of cheer. If they leave your ministry, they cannot profit by doing so, and they will be the first to blame you. They take the morning service and neglect all the other services of the week; and if anything should happen to them in the way of spiritual conviction they will blame you. Oh, 'tis wicked, unjust, 'tis murder to the pulpit, when it is thus abandoned, thus affronted, and thus blasphemed. No, this is a matter of co-operation. We must think together, cultivate together, study together. There must be common fellowship, and out of that marvellous interrelation of things must come beauty of character, and nobleness of manhood.

"I passed by the field of the slothful and the vineyard of the man void of understanding, and lo, it was all covered with thorns, and nettles covered the face of it, and the stone wall thereof was broken down." Nature that he professed to worship was the nature that threw down the wall. He did not take a hammer and break the wall down. Nature did that. Nature has to be kept in perpetual check, or there is not a granite wall on any of your sea-coasts that nature will not nibble away.

It is, again I say, one of two things, either the beast that is to conquer the man, or the man that is to conquer the beast.

Now, the greatest thing to subdue is self. If I read the Bible aright, I am told that the man who subdues himself is greater than the man who takes a city. Take the city yourself. You can do it through Christ's strength in you, through the Holy Ghost inspiring you. Through all the comfort and nourishment of Divine grace, you

can capture yourself and stand for yourself, and wave God's banner in sign of victory.

The Lord uses this word "subdue" in another relation. One morning, oh He was so sad—for naught can be so sad as wounded love—and looking upon His people, He said, "Oh, that they had hearkened unto Me, I would soon have subdued their enemies."

If you want your war ended, you must obey God. If you want to see war cease, you must get behind the battle and start for the true point of the causation, and then effects will follow in natural and in vital sequence. Don't try to cobble things up at the wrong end. Get back to obedience, righteousness, and justice. When a nation is going to war against nation, take the beam out of thine own eye; then thou shalt see more clearly how to take the mote out of thy brother's eye.

War is a religious question. War in every form must be religiously conducted, if it is to be really successful. War is not a game of muscles; a mere pitting one against another of bounce, brag, and defiance. You must know that things are under divine control. Therefore, do not mock the American women, who are forming themselves, in many places, into a Prayer Union, asking God to relieve their country of this great misery. Of course, if I were a journalist of a certain type, I would laugh, "Ha! ha! they say they are praying—these American women—about the war. Well, well, it is very well; but the way to end the war is another leading article." Did you ever know a leading article end a war? I don't mock the children in the Sunday school, and they pray that God would send peace upon the earth and bring the nations into truer relation to one another. And shall I say in this bravado and confidential manner that I believe there is a larger race than even the Anglo-Saxon race? I am sorry to say it—it touches a national trait—but it is almost impossible for an Englishman—and I was never out of England until I was over thirty years of age—to believe that there can really be any civilised country except England. It costs an Englishman a great deal to believe that there may be another civilised country outside Great Britain. But there is a larger race than the race of the Anglo-Saxon. What is that race? The human race. God has made of one blood all nations of men to dwell upon the face of the whole earth. But, of course, it suits me to say that. You say, "Put your arm in mine and we will go down this lane and argue the matter." I say, "The Anglo-Saxon race for ever!" I will not go with you, because that is not my motto.

We have here to-day, and every day, in this church, people from France, and Germany, and Sweden, and Africa, and many other places that are not usually regarded as representing the Anglo-Saxon race. If the Anglo-Saxon is going to work for peace I am with it. If the Anglo-Saxon race is going to be for the world, I am with it; if against the world, I am not with it. "God hath made of one blood," and I would like to trace God's action among the nations, because

Luther was not what I should call an Englishman. I am almost sure he was not an American, and I believe the Australians could not honestly adopt him. And Calvin, and the great leaders of thought all over Europe I am with them, because my cry is not "The Anglo-Saxon race." My cry is Christian Protestantism for the world. (Loud cheers.) Protestantism, but liberty, intelligence, justice, mutual recognition of nations, and finding in every nation a Cornelius, whose works are accepted of God. "Oh, that they had hearkened unto Me, I should soon have subdued their enemies."

Nothing that I have yet read of has been to me so affecting, so pathetic, as the patience, the forbearance, the magnanimity, and the noble generosity of the United States of America in the present war. But I think it was a thousand pities that, when Spain offered to evacuate a certain place—if it could retain side-arms—the occasion was not eagerly seized and embraced. I will say here that I have never been an admirer of Spain. I remember its Inquisition and its bull-baiting, and its inconceivably rotten and terrorising Popery; but I will be just, and acknowledge that in this ever-to-be-deplored conflict the Spaniards have shown themselves to be anything but cowards. Let us be just even to the opposition. They have fought splendidly, according to their opportunities and resources. They have justified their title to a high military place in Europe, and this tribute has been so ungrudgingly conceded by the Americans that I am thankful that this noble trait in their character has been so displayed.

America touched the highest point of her history when she was gentle to her Spanish opponents, when she took them on board her own ships and received the great Spanish admiral as being every inch a seaman and every inch a soldier. I do not believe in a God who classifies nations invidiously, but the God in whom I do believe classifies nations generously, justly, giving to each nation a portion in due season and charging each nationality with its own special responsibility. I do not ask you to take up any party cry, but I ask you to adopt the cry of Christian Protestantism for the world, the enemy of Rome and the friend of man.

Dr. Parker's Welcome to the Delegates.

At the close of the service Dr. Parker stated that he extended "a very emphatic and cordial welcome to the City Temple," to all the Convention delegates, and especially to the Americans. He spoke particularly to the Americans, because while delegates from other lands were not less welcome he had personal knowledge of the United States, and had enjoyed the hospitality of its people, as he had crossed the Atlantic several times, and preached or lectured in many American towns and cities, though he had never visited any of the colonies. "You are right welcome here," he said to the Americans; "you ought to feel very much at home here, for in this place some of the greatest of the American preachers have spoken. Henry Ward Beecher

(applause) has preached here, and such men as Theodore Cuyler. You have in your country some great preachers, men who can preach with a solidity and weight that would blow up the British Constitution if practised here. In this country we think twenty minutes is long enough for a sermon if it has only one head, and that head full of intelligence and life. If an American preacher goes over the twenty minutes, he had better go back to his own country. The day of two sermons, and long sermons, seems to have passed, but it may yet return. The pulpit is at present under eclipse, but the eclipse will not continue. I say to you who are preachers, "Preach to broken hearts, to shattered ambitions, to the disappointments, sorrows, and sins of the world: preach to its mothers and nurses and little children."

THIRD DAY.—EIGHTH SESSION.

Thursday Afternoon.

The President took the chair at the eighth session, which was held on Thursday afternoon at the City Temple.

The hymn, "O for a heart to praise my God," having been sung,

The Rev. J. Tolefree Parr led the meeting in prayer.

THE SUNDAY SCHOOL.

The President: After the programme was printed it was found that Mr. Marion Laurence, U.S.A., was unable to come to England, but we have secured a gentleman well adapted to deal with the subject of Grading and Management, Mr. P. H. Bristow, who has a school at Washington of over 2,000 scholars and teachers.

GRADING AND MANAGEMENT.

By Mr. P. H. Bristow (*Washington, U.S.A.*).

The Sunday school needs better methods, better organisation, better management. The time will come when the organisation will be equal to that of the day school. Such organisation will include in its general scope a well-defined system of grading—not by classes, perhaps, so much as by departments. When schools are thus graded and well organised by departments and in classes, the management becomes comparatively an easy matter. It is the legitimate ambition of every superintendent to attain the greatest possible success in his work, and his only hope lies in the most systematic work of which his conditions and surroundings will admit. Any superintendent can better his surroundings if the mind is in him to do it.

I shall speak of grading the Sunday school from the standpoint of a comparison with the grading in our public schools. I have little use for mere theories in the management of a Sunday school, if these theories have not been given practical tests that have proven reasonably successful. The greatest opportunities for grading and the best organisation of the Sunday school may not lie in the way of every superintendent, but

there is not one who may not do far better work. But let me say, however, it means the best effort there is in the superintendent. I pity the man who slaves for himself six days in the week, and then brings to the Lord on Sunday a poor, weary, worn-out body and mind too, and says it is the best he can do—he knows it is not. I have a school which is graded; the organisation is not perfect, and never will be, but, so far as we have gone, I think no one who was acquainted with the work will question its success. It is much easier to grade and manage a large school than a smaller one; but grading can be accomplished in the smallest school. I know of such schools which are in successful operation. If you want a larger school, do your work, the very best you can, in the small one, and, if other conditions are favourable, numbers will come. But remember, number is only a secondary consideration. The very best work put forth in the direction of saving children and redeeming men and women is your duty. If you are faithful over a few things, you will be given rule over the many.

My own school is organised into six departments. Five of these constitute the main school, and its sessions are held each Sunday morning —the sixth is what is known as the Home department. For want of a better name, the first department, in an upward scale by ages, is the kindergarten. Do not let the name mislead you. The methods of the day school kindergarten are not used to any great extent, though little motion songs are easily adjusted to the Sunday school work, and sand-maps, blocks, pictures, etc., are readily brought into profitable use. The ages of the kindergarten children vary from two to five years. At that point is the dividing line between this department and the primary; and, as five years is the legal school age, the primary takes the children just as they are entering the day school. The kindergarten is taught as one class. The teacher has an assistant who keeps the record of attendance, another plays the organ and leads the singing, and yet another does all other necessary work in the room, leaving the teacher free to devote her entire time to the teaching of the lesson.

As I have already stated, the next or primary department takes the children at five years of age, just as they are entering the public schools. It also includes in its membership the children of the second and third public school grades. Here is also one teacher with three assistants. While the age limit is fixed upon as the basis of the promotion of children from the kindergarten to the primary department, it is not an inflexible rule, and there can be no inflexible rules in the management of a Sunday school. Supplemental work is done even among the youngest scholars. These little ones learn the Lord's Prayer, repeat the 16th verse of the third chapter of John, and other easy texts, and are made somewhat acquainted with the 23rd Psalm. In the primary department the supplemental work is greatly enlarged. The children here have the training of the day school, are accustomed to study, to memorising, and to question and answer. They are taught the names of the books of the whole Bible,

memorise many verses of Scripture and parts of chapters, learn perfectly such Psalms as the first and twenty-third, and begin to learn the Ten Commandments. The children are required to be proficient in this work before advancement to the next department, even though entitled to promotion because of age. Proficiency is determined by examinations. The next department is the intermediate, and includes in its membership children in the 4th, 5th, and 6th grades of the public schools. The ages range from nine to twelve years. In this department there is a division into classes, each with a teacher, and averaging in number of scholars from eight to ten. There is an associate superintendent in charge of the department, with three assistants. The associate has charge of all exercises in the opening of the school, and reviews the previous lesson. She also gives the connecting events. Twenty minutes is given the teachers with their classes, and they are expected only to present the facts of the lesson, as to time, places, and persons. The superintendent then makes the application of the lesson and gives the supplemental instruction. All the work of the two lower departments is reviewed, the divisions of the books of the Bible, into the law, poetry, prophecy, the gospel, etc., is taught, and the Ten Commandments are learned perfectly.

Next above the intermediate is the junior department. The superintendents of the three lower departments are ladies. The junior superintendent is a man. Here the scholars are the children from the 7th and 8th public school grades and from the high school. The ages range from thirteen to eighteen years. This department is also divided into classes, and is graded by classes as far as is practicable. The sexes are kept separate. Here the teachers are given thirty-five minutes for teaching the lesson, and are expected to make its application, not only to the class, but to the individuals. The superintendent takes ten minutes for supplemental work. In addition to much of what has been taught in the other departments he takes up Bible history and chronology and the study of some of the great characters of the Bible. In this junior department is the place of reaping. The wisest, but most urgent effort is here made to get the young people to make a public profession of Jesus as a personal Saviour. And just here comes in the work of the pastor. The best management includes the pastor's unqualified interest in the school. His visits every Sabbath to each of the departments bring him into a relationship and acquaintance with the scholars, so that when they reach the age when a choice becomes a matter of so much moment they know the pastor as their pastor, as their friend, and as their counsellor. They are ready to confide in him and to be led by him up to the feet of Christ. And what next? Far too often the answer to that question is, "Nothing." The door from this department in too many instances opens out into the world. The lack of management just at this point allows the young people to step out into a wide world, and officers and teachers of Sunday schools do not even peer out into the darkness to see where they have gone, nor even

send a call after them, telling them to come back, little dreaming apparently that beyond the looking and the calling it is their duty to *go out* after them. The great majority of school officers accept as final the decision of the young man or woman of eighteen who says, "I am too old to attend the Sunday school." But I hear you asking, "How can it be done?" The answer is, "Be in earnest in your work, and let the young people see that you mean what you say when you tell you are interested in them now and in all the future." I cannot, and I think no man living can, tell you *how* to do your work. No one but yourself knows the conditions, and so cannot take all the influences into account. The general charge would be, "Go at your work in earnest."

In the school I have been telling you about the door out of the junior department opens into the adult department, and the way between is vestibuled. Our management has been such that the Church membership, including all of its officers, are interested, and actively so, in the work of the Sunday school. Their example goes a long way toward making the young people feel that the Sunday school is the place for them, and not altogether for the children. Between 700 and 800 are enrolled in our adult department. One of the most faithful teachers there is eighty-five years of age. Members of Congress, judges of our federal courts, men in high official position, and men prominent in the business world are among the teachers. They see in the management of the school something which gives them an opportunity to work in a good cause. Dignify your work by the highest type of management, and men of high degree, Judges, Congressmen, Members of Parliament, and Lords, who have it in their hearts to work will put forth their hands and labour in the common field.

When cares of any kind take our scholars from the adult department we follow them, with well-trained teachers, into their homes, and organise classes there. When you get hold of a child the best management means that the school shall never let go that hold.

Each one of the departments described has its own opening and closing exercises. While there may be some disadvantages in such arrangement, the advantages overreach them. The opening exercises can be better adapted to the scholars, and the interest held in that way. They can be lengthened in one and shortened in another to meet the requirements of the teacher as to time for presenting the lesson. All of the departments are brought together three times each year, on anniversary occasions. Only two weeks ago we observed one of these days. It was the time for children's day. But as I believe in the teaching of patriotism, with all else, we observed the day as "flag day." I seized the opportunity of teaching, by illustration, how much, in my judgment, the world is looking to the two countries, the one under the Stars and Stripes and the other under the Union Jack, for the carrying of the teaching of God's word into all its parts. So from the pulpit platform to the topmost pipe of the great organ in a

church but little smaller than this one in which we meet, I festooned our own starry banner. But in the very centre, against the balcony which surrounds the organ, I crossed two beautiful silk banners, the Union Jack and the Stars and Stripes. But over them, and floating out between them, fluttered another banner, representing more than either of these—the white flag of the gospel of peace to all mankind. But the two flags of colour were the wings which shall carry the peace banner to the uttermost parts of the earth and to the islands of the sea. I speak of this because it is all a part of the management of a Sunday school. More than fifteen hundred men, women, and children looked on that scene that day and sang the mingled songs of patriotism and Christianity and good fellowship and national fraternity, and do you think they will ever forget? They were interested in it all. I have been giving you illustrations of management, rather than telling you *how* to manage, but I trust it will serve its purpose better than any attempt I might make to tell you how to do your work. The average Sunday school cannot be divided just as suggested, but may not our success be a suggestion, and possibly an inspiration, for you to undertake greater things than you are now doing? If you accept as true all that was said here on Tuesday morning about the hope of the nations and of the world being in the Sunday schools, is anything too good for them? Churches do not give attention enough to the schools. Pastors do not seem to realise, as a rule, that they owe anything to their schools. If, as has been said here, five-sixths of the membership of our Churches come into the doors on the Sunday school side, why, in the name of our Master, do not the Churches take better care of their schools? In the management of any well-regulated school the pastor is the head—the captain; the superintendent is the executive officer. Into every session of the school the pastor should come, not to do work, if it can be avoided, but by his presence to show his interest. I do not forget that I may be talking to some pastors who have to be their own superintendents, and sometimes their own secretaries and leaders of the singing.

The first thing in the management of a Sunday school is for a superintendent to learn to manage himself. The captain without self-discipline sees that lack of discipline among his men at critical moments leads to awful disaster and defeat. Next to managing himself, the superintendent must manage his officers. They must believe in him as the right man in the right place. They must be subordinate. The superintendent may, and ought to, accept suggestions; but, after all, he is held responsible, and if his judgment dictates a course at variance with suggestions he must follow his own course. The superintendent must manage his teachers. In the teachers lies the force, after all, that makes or unmakes the success of a school. If the superintendent can awaken enthusiasm in them for their work, can induce them to devote more time to study and more time to visiting among the scholars, he is managing them well. It

goes almost without the saying that every well-managed school has a teachers' meeting for preparation of the lesson. Better trained teachers are needed for the Sunday school, as well as consecrated and enthusiastic ones. Misdirected enthusiasm may be fatal.

Finally, I believe that grading in our Sunday schools is not a theory, but a practical necessity, and that the well-managed school is one where the pastor is the head; the superintendent is a well-poised, discreet, systematic worker, and good organiser; where the other officers are willing subordinates; where the teachers are carefully selected men and women, consecrated and enthusiastic; the scholars are enthusiastic, because there is something in it; and where, over and above everything else, every energy of every worker is put forth intelligently for the salvation of all the people.

The PRESIDENT: You will notice in the programme that the topic next to be considered is "Loyal Sunday School Army," on which Mr. W. B. Jacobs, U.S.A., was to read a paper. Mr. Jacobs wrote me to the effect that his brother's health would not permit of his taking part in the meeting. I have seen Mr. W. B. Jacobs, and he says he is really unfit to stand before our friends, but he promised, if well enough, to give us a paper for the Convention Report. But we have here a gentleman who will give us a valuable paper upon the superintendent's work—Mr. Pepper.

[We regret that the indisposition of Mr. W. B. Jacobs prevented him from supplying his paper for this report.—EDITOR.]

THE SUPERINTENDENT.

By Mr. J. R. PEPPER (*Memphis, Tennessee, U.S.A.*).

I have thought sometimes, in discussing the oft-reviewed superintendent, that the functions of his office have been so magnified, and the qualifications for the same so greatly multiplied, that it has discouraged rather than cheered the large army of plain, modest, yet earnest average superintendents over the land. My purpose, therefore, shall be to put the matter on at least an attainable plane, and to help, if possible, the honest toiler who seeks, amid limited opportunities, to do faithfully the work committed to his hands. Hence I desire to group what I shall say under three exceedingly simple heads, viz., what the superintendent should HAVE, BE, DO.

What the Superintendent should HAVE.—1st. He should have a clear, well-defined conviction touching the office and its possibilities, what he has come to this kingdom for. A vital personal relation to Jesus Christ. Otherwise he will not be able to recognise the responsibility attaching to the office nor the fruitful opportunities afforded thereby. The greatest work possible to the office is that of soul-winning, however important other collateral outreachings may be. Hence the superintendent who fails to grasp this chief purpose has not yet caught a view of the fundamental work given him to do.

2nd. He should have a clean character, and keep it clean. No one with a besmirched name should be placed as a leader of the young, no matter what position he may occupy in the community or Church.

3rd. He should have a clean mouth. A man given to vulgar stories and statements of doubtful truthfulness should never be set as an example for immature minds.

4th. He should have life and business-like vigour in conducting the sessions and other work of the school. A dummy or automaton as leader will make such of the scholars. They will invariably take their tune from him. He must put snap and vim into step and voice, just as is done in this world's work, only the more so as the motive is correspondingly higher.

The Superintendent should BE—An organiser of his forces. In this department nothing was so much needed as generalship. Many of our Churches were accomplishing little, and thousands of individual Christians were dying spiritually for the sheer lack of something to do. To put all to work, wise and persistent planning was necessary If need be, he must invent, or in some way open, new channels for activity, whereby persons in the membership of the Church or out of it, who had never before done anything, would become active participants in the work to which they were assigned. A vigorous school should contain departments enough to give every person who comes within its pale something to do. The primary intermediate junior, senior, home department, teacher's meeting, teacher's prayer meeting, social work, visitors for strangers, the sick, absent scholars, &c., &c., all of which require a large aggregate number of workers, corresponding of course to the size of the church and community.

From all of which it will readily be seen that a vast amount of work could be done if properly organised and distributed among a large number instead of a few who usually bear the burden of work in all departments. The superintendent must do this planning.

The Superintendent should BE *a student* of the best literature on his office work.—There is not much hope of a superintendent in these latter days of best things if he is content to know nothing of what the expert workers of the world are doing. He need not buy everything written by any means, but he should keep abreast by reading regularly at least one of the best periodicals on world-wide Sunday school work. He need not attempt every new thing he finds, but in the finding he will probably evolve a new way for himself.

He should BE *a Student of School Methods.*—The institution over which he presides certainly should be a school of the best type with the triple thought constantly in mind that it must be made interesting, instructive, and devotional. The first involves the science of variety, the second real teaching, the third, most important of all, the spirit of true reverence and spiritual worship. Without coupling either of these three foundation stones of the structure with anything technical, it was absolutely essential that a perfectly plain under-

standing of them should be had by the superintendent who earnestly and honestly desired to enrich his office and reach the finest results.

The roads leading from this trinity crossing ran in very many directions and furnished a splendid opportunity for the disposition of every worker that could be won to do anything for his Lord. No matter how small the task, almost invariably a friend is gained for the school when some investment of work was secured. Deacon Jones testified that he had always noticed that it was a good meeting when he took part—a truly philosophical statement. Brother Jenkins, the chronic grumbler, on returning from a meeting, announced to his wife that they had not had such a meeting for years and that he had actually spoken twice. These two had invested.

The Superintendent should DO.—No other individual connected with a church should hold so close a relation to the pastor and people as the truly consecrated superintendent. Hence he should do much pastoral work among his school membership either personally or under his immediate direction with the grasp of his own hand and the throb of his own heart in it. Many of the richest lessons he can teach will not be heard from the platform nor even from the current text of the week, but from the warm page of his own experience as he looked into the eye of the sick, the destitute, the erring, and the straying. He should be a faithful under-shepherd of his flock.

He should not DO that which it was the business of some one else to do, or that which he could get some one else to do properly. He should bear the same relation to his corps of workers that a first-class teacher did towards his pupils, he is to be a developer of the workers, and a judicious division of labour should be laid upon them constantly in order that a competent band may be continuously in training, and that the work may never depend upon any one individual, and in the event of that individual's removal for any cause great harm accrue to the work. The wise superintendent will do some of his most far-reaching work just here.

He should not try to DO a thing just like somebody else simply for the sake of newness or novelty.—Saul's armour did not fit David, and it is quite probable that the exact plan of some one else will not meet your case. It is an idea rather than a special method that is most needed. Ideals and great purposes give birth to methods, and it will ever be so. The law of adaptation rather than of adoption should obtain. Use what you can of the thought of others, making such changes as your own special needs warrant.

I did not observe after I had completed my analysis or outline of this discussion that by reading it backwards it compresses the whole duty and opportunity of the superintendent into the very significant exhortation DO—BEHAVE. After all that briefly covers the entire matter. I know of nothing that a superintendent needs more than to behave well, as a man, as a servant of God, to whom has been committed a great trust, as the custodian of immortal souls. To so behave with all fidelity, that at the end of the journey the Lord will

say, "Well done, good and faithful servant," which should be his highest ambition.

The PRESIDENT: I am sure, friends, you will agree with me that that paper is a most splendid gathering up of facts and suggestions in ten minutes. I kept my note-book going the whole time; and, in addition to what has been so admirably delivered, I may say I hold in my hand a book known to some of our friends, but not to all. It is the "Sunday School Red-book." You will find it is a manual of suggestions and advice for superintendents. There is a good deal in it, and it is by our friend, Mr. Belsey, ex-President of the World's Convention.

I think you will all wish to take away with you further suggestions as to how the work should be carried on. Now, we have to take the Home Department itself, and a paper is to be read upon the subject by Dr. Hazard. We are very sorry that the secretary of this movement, Dr. Duncan, is unable to be with us, but I am sure that Dr. Hazard will treat the subject well. I have pleasure in introducing Dr. Hazard, of the United States.

The hymn, "Jesus calls us o'er the tumult," was sung.

THE FUNCTIONS OF THE HOME DEPARTMENT.

By M. C. HAZARD, Ph.D. (*U.S.A.*).

In the paper by Dr. Duncan, which will be printed in our Convention Report, the author of the Home Department has told the story of its origin and of its achievements. If not acquainted with it before, from that paper you will learn what the purpose and mission of the Home Department are. In thus explaining its object, and by numerous illustrations showing its effectiveness in accomplishing that object.

My task is to unfold the operations of the Home Department, and to indicate the extent of its application. I propose to speak of two things. 1. Its methods. 2. Its results.

1. ITS METHODS.—At the outset, I desire to call attention to their great simplicity. The more complex a machine is the fewer there are who can manage it. An engine of many parts demands the services of a trained engineer, while anyone can wield a pickaxe. Just in proportion as any organisation is complicated, and consequently demands more executive ability, the less likely it is to come into general adoption. Any movement in order to become general must commend itself as being simple as well as effective. When it is shown to them people must say, "Why, we can do that!" and forthwith be eager to try it. It must not only be simple but easy to work. Its machinery must not be so difficult to move that all the energy is absorbed in simply making the wheels go round. Some engines, you know, have been constructed so that they would turn the machinery, but could not generate force enough to set the machinery to doing work.

And that reminds me to say that there are many churches who have too much machinery. They are so overloaded with organisations of different kinds that they do not have enough spiritual power to keep them all going. They are in the condition of a small steam tugboat on one of the Western waters of the United States, which had a large whistle and small steam-making power. It could not furnish steam enough to turn its propeller and blow the whistle at the same time; so that whenever the whistle sounded the boat had to stop. No church should ever be like that. Better get rid of some of its organisations. An organisation never should be adopted for its own sake merely. If it absorbs more energy than is warranted by the good that it accomplishes, it should be dropped. The Home Department commends itself as being simple, easy to work, and very productive in its results. Let us look at its

Plan of Operation.

In the Home Department everything centres round the pledge. It asks of those who are not connected with the Sunday school, either because they cannot go, or do not wish to go, a pledge, written or verbal, that they will study the lesson at home for at least a half hour each week and keep a record of their work. It is for the securing of this pledge that the Home Department is formed. Now it is a very simple thing to solicit people to make such a pledge as that. It does not require a college education to enable one to do it. There are but few persons in any church who would regard the doing of that as beyond their power. Many who would unhesitatingly say that they are not qualified to teach in the Sunday school would be compelled to admit that the presentation of such a request is not beyond their ability. Hence in the Home Department you have an organisation in which can be utilised a large portion of that element in the church which is now an incubus through inactivity. Through the Home Department, many who heretofore have been mere spectators have become active workers in the Lord's vineyard. That fact alone would justify its existence. Many churches are dying from inanition. Churches must be productive in order to have vigorous life. Anything should be welcomed which will cause them to be productive.

I need not dwell upon the great desirability of inducing people to study the Bible a half hour each week. In many families even the reading of the Scriptures is lapsing. The Bible is no longer the one book. Now there are so many books and so many publications of all kinds; each family is brought into contact with the whole world through the daily papers; matters vitally affecting the welfare of the whole people and of other peoples are daily laid before the reading public, so that there is not in these days as much time to devote to the leisurely perusal of God's Word as there used to be. Something must be done to restore the Scriptures to their regal place in the household. The only way to do that seems to be through some

concerted movement for Bible study, such as the Home Department presents. Once thus introduced into the home it is believed that in multitudes of cases it will make its own way and hold its place. For the Word of God is not likely to return unto Him void, but will accomplish that which God pleases, and will prosper in the thing whereunto He has sent it.

But the pledge to study the Bible for a half hour each week seems a very little thing, almost too little, to ask. Still it is better to ask too little than to ask too much. Thousands will readily pledge themselves to study for a half hour each week who would peremptorily refuse if more were demanded. A half hour seemed such an inconsiderable portion of time to give to a matter so confessedly important, that for very shame at declining thousands upon thousands will agree to make the pledge. What, out of a whole week, not give a single half hour to the study of God's Word! In a week there are 336 half hours, and not spare one of them to find out what is the message of God to the soul! You see how difficult it can be made to avoid making the pledge of study. And then experience has clearly proven that a pledge to devote a half hour each week in almost every case means much more. It is almost impossible to master the lesson in a half hour. Questions are started during that half hour which will rake other half hours to settle, and before he is aware of it the Home Department student is eagerly investigating. He gets to pondering over some of the things that have come up in his study, and he would like to know what a teacher would say about them in the Sunday school. And so some day he drops into a Bible class, taking a back seat, but keeping his ears open. Seeing how informal is the conduct of the class, and how every one is free to ask questions, he propounds a question himself, one which has been troubling him. It is answered promptly and to his satisfaction, and he says to himself, "Why, this is the place for me to be," and he becomes a member of that Bible class, becoming more and more interested in Bible study. In the course of time that superintendent is likely to call upon him to take a class himself. That is no fancy picture; it has been realised in numberless instances in the history of the Home Department. Thus the Home Department is not only a blessing for the shut-ins, who cannot get away from the home, but also leads many into the Sunday school who are able to get there. Many a Home Department class made up of such has been obliterated through the joining of the school by its members.

How and by whom shall that pledge to study be obtained? The answer to that will disclose the whole matter of organisation, and that likewise is a very simple thing. A man or woman, and in almost all cases a woman, is given a district to visit to secure pledges. That person is called a visitor. There are as many visitors as there are districts to be visited. Care should be taken not to make the task of the visitor too great. Twelve or fifteen homes well looked after are better than twenty-five or thirty hurriedly called upon. The object

of the visitor should be to get thoroughly acquainted with and to establish familiar and friendly relations with all the people in her district, confining herself, of course, to those of her own denomination, and to those of no denomination. Those whom she secures as students are her class, though she does not assume to teach any one of them. It is her duty, first to secure the pledge of study, then to supply the same lesson helps which are studied in the school; next to call at the end of the quarter to give out new help and to receive the report of study and whatever offerings each student has felt inclined to make towards those causes to which the school contributes. Her class, with all the other similar home classes, make up the Home Department of the Sunday school, which, of course, is under the supervision of a superintendent, the same as the senior, intermediate, or primary departments of the Sunday school. The visitors rank along with the teachers, and the home class students are treated in every respect as the other members of the school. Of course, to carry all this out, there are pledge cards, report cards, circulars for distribution, explaining the scheme and various helpful devices, but you see how exceedingly simple the whole scheme is. It consists simply of a pledge, oral or printed, a corps of visitors to secure the pledge and to aid in carrying it out, and a superintendent to oversee the whole matter that it does not fail in any particular. That is all there is of it.

Next, the Home Department is inexpensive. It does not call for a great outlay of money. There are no salaries to pay. The workers give their services for the sake of the Master. The only expense consists in furnishing the Home Department students with the lesson helps which are given to the school when they are unable to pay for them. In most of the cases the Home Department students prefer to pay for them, so that the school treasury is out but little. Now let us look at :—

II. Its Results.—After what has thus far been said, it is evident that the Home Department is a movement for :—

1. *Bible Study Extension.*—That is the feature which commends it at sight. It enlarges the Sunday school to the size of the parish. It widens out the walls in which it is held, so that it may include all who are willing to study the Word of God. It introduces that study where it will have the most vital effect—into the family. It enlists the individual, and enrols him along with the millions of others who are engaged in searching the Scriptures. It brings parents and children into closer touch and sympathy by getting them to study the same lesson. Said one man, "If you wish to train up a boy in the way he should go, first go that way two or three times yourself." There is in it a possibility of doubling and even quadrupling the membership of the Sunday school.

2. *Church Extension.*—It sometimes happens that one plans better than he is aware of doing. George Stephenson had no comprehension of what he was doing for facilitating travel when he was working over his locomotive. Morse was equally ignorant of the applications

that would be made of the telegraph when he made communication by electricity a possibility. So was it with the originator of the Home Department of the Sunday school. I feel quite sure that he did not at first grasp its capabilities. His thought was then only for the Sunday school, but the Home Department is proving itself as great, or a greater, factor for good to the Church. We are continually asking the question, "How shall we reach the masses with the Gospel?" This, in a measure, at least answers that question. We have tried reaching them by occasional, spasmodic canvassing. It is a matter of doubt whether we have in this done more good or harm? People visited in this way get the impression that they are looked upon as heathen, and resent the imputation. In some cases the doors are vigorously shut in the faces of the canvassers. Now the Home Department does not arouse any such antagonism. To be invited to join others in Bible study conveys no suggestion calculated to stir up resentment. Home Department visitors, in the main, are made welcome. And then they regularly canvass the whole parish every three months, year after year. There is no end to their labours. Who cannot see what an advantage this may be to the Church? For one duty of the visitors is to give a cordial invitation to all who can do so to attend the services of the church. When new families come into her district, whose church home naturally would be in her church, the visitor should urge them to present their letters or to join. When families are about to move, she will suggest that letters be taken to the church where they are going. When she discovers those who have not been in the habit of attending any church, she will use all her tact in inducing them to come regularly to hear the preaching of the Gospel. So the visitors become an effective, ever-working recruiting force for the Church.

3. *Aiding the Pastor.*—Some one felicitously has called the Home Department a Pastor's Aid Society. It is so because the visitors are on the look-out for information which will be serviceable to him. In order to accomplish the most for his parish the pastor should visit it. A visiting pastor, if he is of the right sort, makes a church-attending congregation. But how shall he visit to the best advantage? The making of perfunctory calls will win no one. If he is the scholar which he ought to be, in order to feed the people who come to hear him preach, he cannot spend very much time in running around his parish. When he does go it should count for something. He should know who ought to be visited. Now, the Home Department visitors can furnish him just the information which he needs. They can report to him any who are sick, who have a grievance, real or fancied, who are in affliction, who are suffering from poverty, or who desire to be talked with on the subject of their salvation. Thus the visitors can save the pastor those often fruitless tours of exploration. From the notes which they furnish him he can go directly to those places where he is most needed. Not a pastor would be without the Home Department if he knew of how much service it could be to him.

The Home Department therefore commends itself—first, because it extends the study of the Bible into the home and throughout the parish; second, because it effectively and continuously aids to build up the Church; and third, because it is a constant and exceedingly useful ally of the pastor. Any Sunday school or church which does not adopt it fails to make use of that which would be greatly for its benefit.

[Dr. HAZARD referred to a paper by Dr. Duncan, which would be included in the Report, but, up to the time of going to press, this paper had not come to hand.—EDITOR.]

The PRESIDENT: It took two Conventions to get the Christian Endeavour movement firmly planted. It will take two Conventions to get the Home Department established, or rather established among the people of Great Britain. I hope that after this Convention people will see that it is so good a movement that they will take it up and try it in their different localities.

MR. F. F. BELSEY ON THE HOME DEPARTMENT.

Mr. BELSEY (London): Mr. Chairman, dear friends,—The only reason why I follow Dr. Hazard is that it has been my privilege to launch the Home Department in connection with my own Sunday school at Rochester.

I want to show you how we went to work in our school, in the hope that it may be found useful to delegates in England. The aim of the Home Department was to get those who neglected the Bible and God's house to give a promise that once a week on the Lord's day they would read the same portion we are reading, and would give half an hour to its thoughtful study. We felt that beyond that it would give us the opportunity of saying: "Now you belong to us. We have you enrolled. You are part of our organisation. We shall be pleased to see you on Sunday, and seats and hymn-books will be waiting for every member of the Home Department on Sunday." We felt we could also say: "Look here! You are associated with us. Our school library is at your service. We shall be delighted to see you on our Anniversary Day. There will be a large reserve of seats, specially labelled, 'Home Department,' for you, and we shall be delighted to see you occupying them on Anniversary Day. We shall welcome you on the occasion of our Sunday school treats and picnics. We look upon you as belonging to us."

So we went to work and got a number of friends—some of whom had been asking for something to do, ladies who could not teach because it made their heads ache, and so on—to help us. We said: "We shall be delighted to find you something. Here it is, come along." So we got out a list of all the fathers and mothers of our scholars

in different parts. We have 700 children, and we prepared the list to start with. We gave this to a number of visitors, some teachers, but most of them unemployed Christians of our Church. They canvassed all the people, taking with them the prettiest and most attractive cards, on which were a list of the lessons, and thirteen little squares underneath, in which the member was invited to make a little cross every Sunday that he kept his promise. They also took round a printed form—you can get it at the Sunday School Union depôt, Ludgate Hill—which was signed by the pastor, and which specially invited them to join the Home Department of our Sunday school. A great many said: "Well, we don't see why we shouldn't. Leave us a card." The card was left, and when they expressed a wish for it we also offered them the printed lesson leaflet, so that they might be helped in the study of the Word. Well, then, at the next quarter the visitor went round again, collecting the cards and taking new ones, which gave her a capital opportunity for a little friendly, loving Christian talk, and they were invited to come down and attend our usual review of the quarter's lessons, and in this way we began to find our gallery at the church filling up on Sunday with strange faces. A few more began to drop into the prayer-meeting. Some came to the school, and some said: "We were once Sunday-school teachers, and used to love the old Sunday school. May we come back? Perhaps you can set us to work." So the Department has now grown to 200 members, and every now and then names are proposed at our Church meeting. Then we ask, "How did this friend come forward?" "Oh, looked up by the Home Department. He and his wife were picked up by our Home visitors." I contend that if the churches in this country will only take up this simple idea just sketched out, the antennæ of the churches, touching the homes round about them, and getting Christian people to take a part in the work, you cannot tell the blessing that will result.

I shall never forget our first anniversary after the Home Department had been started. We had two or three large blocks of seats filled with members of the Home Department. One dear working-man sitting in the front row shook my hand, as he said, with delight, "I cannot thank God enough for this Home Department. It has brought me back to the Bible, and I thank you for sending the invitation." I say, Go and establish this movement; go and look into the depths of its possibilities, and I venture to say you will thank God you attended this week of Convention and had your eyes opened to one of the most important auxiliaries of Sunday school work that could possibly be established in connection with it.

The PRESIDENT: When we asked Professor Davison to take part in the Convention, it was some time before we received an answer, because he was in America. We are very much pleased that he is with us this afternoon. Professor Davison, of the Wesleyan College, Handsworth, will now introduce the topic of Bible Study at Home.

BIBLE STUDY AT HOME.

By Professor W. T. Davison, D.D. (*Wesleyan College, Handsworth, Birmingham*).

The Bible is the text-book of the Sunday school teacher. Even in using an ordinary text-book of secular knowledge, the teacher must know more than the immediate lesson to be taught; an able teacher will know the whole book and much besides. But the Bible is not a mere manual of information; to all of us it is a sacred volume, standing alone among books, teaching us the will of God and bringing us into the presence of Him who is for us the way, the truth and the life. It would seem to follow, therefore, that such a book is regularly, fully, and earnestly studied—by all Christians, but especially by those who have to teach others. I am afraid this is far from being the case. We read a great deal about the Bible now-a-days; but that is a very different thing from reading the book itself. Education has advanced by leaps and bounds, but intimate knowledge of the Bible itself is still all too rare amongst Christians.

I distinguish study from mere chapter-reading—a good habit in itself, infinitely better than neglect, often quite sufficient for many practical purposes, but not furnishing the knowledge required. Distinguish it again from memory work, which is only one important subdivision of study. Distinguish it further from the specific preparation of a Sunday-school lesson, or a sermon; that supply of the immediate need of the hour which may prove an important stimulus to study, but cannot supply the place of the sustained habitual systematic effort to make the book as such our own. Where such real study does take place, it will be of various kinds, according to the needs of the student. The scholar and the critic pursue their own methods for their own ends; the minister likewise considers his ends in preaching, and the Sunday-school teacher, whilst no less earnest or thorough, naturally pursues his study on his own lines. This last method of using the sacred book forms the subject of this paper.

Our mode of studying any book will depend on what that book is, and I wish to remind you at this stage that the Bible is at the same time (1) a Literature; (2) a Revelation. We might perhaps say more accurately two literatures, but in any case it contains a series of books written by men, among men, for men; and at the same time, according to our belief, it is the record of a divine revelation, leading up to, culminating in, and leading on from the person and work of the Lord Jesus Christ. From both these points of view the Bible forms one organic whole. There is a unity in the literature of the Old Testament, in the literature of the New, and in that whole of which these two form essential constituent parts. There is a unity also in the divine revelation here given, and from both these points of view we are bound to insist on the fact that the Bible is an *organism*. By an

organism we mean a structure which is constituted by the intimate connection of its parts, every part having its place in a living whole, unintelligible except in relation to it; and the whole, in its turn, can only be properly understood by an examination of the organs which minister to and maintain its life. If it is now a mere commonplace to speak of the Bible as an organism, you will notice that from it there follows a very simple but very suggestive corollary, which, if it were accepted, would revolutionize the study of many Sunday-school teachers, viz., that to know the parts of the Bible you must know the whole, and that you might as well study hand or foot, eye or brain, of an animal without reference to the living body as dismember the Bible and profess to study it adequately in parts and sections.

The importance of this first canon of study—remember that the Bible is one living, organic whole—will soon appear. It is of importance—

(*a.*) For the proper understanding of any part to say that such and such a passage is "in the Bible" is unintelligent. Where is it, by whom was it uttered or written, and in what relation does it stand to the whole? When Christ said that a man who said to his brother, Thou fool, was in danger of "the Gehenna of fire," what did He mean? How can we tell what He meant there or elsewhere in the Sermon on the Mount without examining His words in relation to their context, the teaching of "them of old time" which had gone before and His own which followed? The prophets cannot be rightly studied without looking forward, nor the Epistles without looking back.

(*b.*) The preservation of due proportion in the various parts. Exactly why certain books, and these alone, form the Bible, is not now the question; but taking the books of the Canon as one whole, it is clear that they are not of equal value; that, as R. Baxter put it, some are as the nails and hairs in the human body, others as the ear and eye, the head or the heart of the living frame.

(*c.*) Here lies our only security for putting Christ as the centre of all our Bible study. Only from this central point of view can this apparently miscellaneous mass of literature be arranged so that each part shall find its right place; only from this standpoint can the wide and varied landscape be rightly seen and understood. As in that well-known picture of Doré, "Christ leaving the Prætorium," every line leads up to the One central figure, and if this were removed, the whole grouping would be seen to be meaningless—so in Bible-study. Let no portion of sacred Scripture be considered without bringing it into the light of Christ as the central sun.

Many difficulties will thus disappear. How large a proportion of the objections which are raised against the Bible vanish when the necessarily progressive character of Divine teaching is borne in mind, the education that was needed to prepare the way for Christ. He Himself laid down this principle more than once, as in the Sermon on the Mount, "It was said to them of old time, but I say unto you,"

and again, "Moses for the hardness of your hearts gave you this commandment." Further, the whole subject of the relation between the old and new covenants, the meaning of the law and its accompanying ritual, of prophecy and its fulfilment, the existence and meaning of types, and many other topics can only be understood by the observance of this important canon. The writers of the books themselves very frequently point us forward or point us back, and when they do not, it is well for us, whatever part of Scripture we are studying and wish thoroughly to understand, to put it in its due relation to the whole.

Make the Bible self-interpreting. You are perhaps acquainted with Bagster's excellent "Commentary wholly Biblical," but it is better, and not difficult, for each student to form his own. It does not follow that you will weary scholars with multiplied references, but the teacher is bound to enrich his own mind and amplify his teaching by this method of study. The best illustrations for lessons are to be found within the covers of the book itself; doctrine, on the one hand, being illustrated from history and examples, and the meaning of narratives brought out by references to Bible principles. If in study we strive to make the whole book our own, every part will gain unspeakably in significance.

Of course, it is impossible for any man to know the whole completely. The wisest are they who are most conscious of their own ignorance. But relatively and comparatively we may make this canon our ruling principle, and it seems to me to be of such importance that I have moulded this short paper on the lines of its observance. In carrying it out, our study may be made to apply to mind and heart and life, and a few words upon the bearing of each of these —critical and intellectual study, devotional study, and practical study —may further illustrate our topic.

The Bible requires to be studied like any other book, with all our reasoning powers. This brings us to the much discussed subject of modern Biblical criticism: What has the Sunday school teacher to do with it? Speaking generally, I think, very little; but every teacher may understand what is meant by it—learn not to be afraid of it, leave the work itself to those whom it chiefly concerns, and then acquaint himself with the best results of the science when these are fairly and firmly established. Criticism means inquiry and judgment; Biblical criticism means investigation into the books of the Bible on their literary side, inquiring as to the text, date, authorship, contents, and composition of the books, and forming a judgment according to the best light available. No Christian, at least no Protestant, should be afraid of such inquiry, even if from time to time it should be found needful to modify opinions held concerning some books, their date, structure, or meaning. But not in one case in ten thousand is it desirable to discuss these questions in class; perhaps only one teacher in a thousand need to consider controversial questions for himself; while every man of the thousand and of the ten thousand may with

ease obtain as much of the latest information as is necessary for the work he has to do. But the observance of the principle I have named will keep us from bestowing too much attention upon minutiæ, and will set before us continually that one main end and object of Revelation which the Sunday-school teacher needs especially to keep in view.

A large portion of the results of the modern study of the Bible lies outside the range of controversy, and an acquaintance with these will be found to give freshness and vividness to teaching. The science of geology has taught us much concerning the earth's crust, that it was not posited in one mass at one moment, but was formed through ages by agencies of fire and water, by processes of stratification, denudation, and the like, and thus has given wonderful interest to the study of the earth's strata; so with the study of the Bible documents, now happily brought within easy reach of the many. As your morning walk is made infinitely more interesting by only a slight knowledge of botany and geology, such measure of acquaintance with Biblical criticism, in its established and generally accepted results, such as is easily attainable by the thoughtful Sunday-school teacher, will be found of inestimable advantage.

The following points may be more briefly referred to as deserving of attention in this part of our subject:

(*a.*) The use of the R.V., with its marginal readings, as a great help in bringing an English reader nearer to the original. Illustrate from—

Gen. iv. 7 . .	. sin a croucher at the door.
1 Sam. xiii. 1 .	. Saul one year old.
Isa. ix. 3 . .	. gloom and light.
Mark iii. 29 .	. eternal sin.
1 Cor. iv. 4 . .	. by myself.
Phil. iii. 21 . .	. body of humiliation.

(*b.*) A study of Bible words—*e.g.*, in St. John, ask carefully what is the meaning of "Life," "Light," "Truth," "World," "Glory." Form the habit of not passing phrases such as "the blood of Christ cleanseth from all sin" without understanding them. Care is necessary to remove all obscurities from phrases like these, that familiarity may not delude us into imagining we understand them. Else questions from children will often awkwardly undeceive us and expose our ignorance.

(*c.*) Read always so as to mark the connection of thought. As often as may be, a whole book, or considerable portion of one, should be read at a sitting; and smaller portions, read in paragraphs, so as to preserve the argument. Remember the importance of literary form; not only as regards metaphors, common in poetry, but the customary phraseology of prophecy, the literary habits of historians, &c. Illustrate from—

(1) Christ's paradoxes.

(2) The symbolic language of Apocalypse.

(3) The book of Ecclesiastes and the words put into the mouth of Solomon.

(*d.*) As regards "Helps," happily in these days they abound.

First of all, place the Revised Version, which should be studied by all teachers.

Then the Teachers' Bibles, with their miscellaneous but most valuable contents.

Then Commentaries, which should be carefully selected and sparingly used.

Then books of information—*e.g*, on history and geography—Lives of Christ, descriptions of the Holy Land, &c.

Lastly, a long way below these, may be named as useful in their place, occasionally, for busy teachers, magazines, books of illustrations, prepared lessons. But first, last, and middle, let it be our aim, to familiarise ourselves with the sacred Book itself in all its length, and breadth, and depth, and height, in the fulness of its varied teaching and in all its parts and corners.

2. In the last section I have been speaking as if this book were a Homer, or a Dante, a mere classic of literature translated from another tongue. Some students appear to treat it as if it were little or nothing more, but many here will, I hope, have been saying to themselves that as yet the speaker has hardly touched the main part of his subject.

We may not agree in definitions of inspiration, and I am not going to trouble you with one. But all of us surely agree that a touch of the Divine finger, a breath of the Divine Spirit, separates this book from all others by a whole heaven; and that he who only sets to work to study the Bible by the aid of philology, archæology, palæography, and other ographies and ologies, has yet to learn what Bible study means. It needs a mind to understand this book and all the faculties of all the wise are well spent upon it. But *pectus facit theologum*, the heart makes the true student and teacher of Scripture. Even for the right use of the intellect the soul is largely responsible.

This is seen to be necessary, when we consider the subject matter of the book. A difference is discernible between the study of mathematics and history, and again of history and poetry; in some subjects taste, imagination, insight, are important factors. So in the study of the Bible it is especially necessary that a student should understand what is meant by thinking out the meaning of the words on his knees. A lowly, reverent attitude of spirit, that has not forgotten how to wonder, adore, and obey, that loves to bend before the Highest and knows the Highest when it appears; the eye couched so as to free it from the cataracts and films which darken our natural vision; the ear of the soul opened so as to hear the distant notes of heavenly music—these faculties are absolutely necessary for one who would really study the Bible and teach its full meaning. So in 1 Cor. ii. the "Natural," merely "psychical" man cannot understand, it is to the spiritual man that the Divine Spirit makes known the things of the Spirit. And to this end awe, wonder, love, devotion, purity, obedience are needed, and

above all that "simplicity," as of the little child, which the Master has told us is the key to open many difficult locks and admit us through the gates into the Kingdom of Heaven.

Here let me emphasize two considerations which may at first sight appear to contradict each other, but which are in fact mutually supplementary. One is the need of familiarity with the Bible, the possession of a well-thumbed and well-worn copy, carried everywhere, consulted at all times—"when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up." No study of the Bible can suffice which does not bring about a homely and happy familiarity with its contents, a familiarity which breeds, not contempt, but an increasing and deepening reverence. Only he who loves the book so much as to be thoroughly at home with it can attain real proficiency in Bible knowledge. But the student at the same time must seek for those special and rare moments of insight which may seem at the farthest remove from everyday common-place knowledge, yet — strangely enough — were granted most fully and most frequently only to those who had laid the lower foundation for the higher acquaintanceship. The inexhaustible character of Bible teaching is best understood by those who have put it to the fullest test by making the Book a constant companion, and to these for the most part are granted the moments of deep spiritual insight, without which no part of the Bible can be fully understood, and some parts cannot be understood at all. "Let the word of Christ dwell in you richly in all wisdom."

3. "Thou shalt love the Lord thy God with all thy mind, with all thy soul, and with all thy strength." We have considered the parallels to the two former clauses as regards the love of God's word; what corresponds to the third clause? How can a man be said to love the Bible "with his strength"? Not so much, I think, by the diligence he bestows on the study, as by the strenuous attention he gives, that *the living, immediate, practical objects of the Book* may be ever kept in view. As some reading of the Bible fails through being unintelligent, and intelligent study may fail through being cold and heartless, so study that is both thoughtful and earnest may prove in practice sterile and unproductive. It may be too speculative, or it may have too much reference to the mere enjoyment of religion. The Bible is a living book, and is intended both to minister to life and issue in life. It is not a spiritual opiate or anodyne, it is intended to make men think, feel, and act.

Hence the real student must see to it, even while in the study, that he does what Browning describes in reference to the old book he found in Florence:

> "I fused my live soul, and that inert stuff
> Before attempting smithcraft."

Even sacred words are comparatively inert, till fused with the living soul under the influence of the Divine Spirit. Full of life these

words were when uttered; full of life they are still, when rightly used; but it is intended by God that they should be made to live again in every generation by His faithful servants; so that the same Spirit, who in the first instance moved on the hearts of the writers, shall, age after age, move on the hearts of hearers by means of men whom He has taught how to be teachers. If what may be called this "active" element—remembering the phrase in Heb. iv. 12, R.V., "the Word of God is living and active"—the practical bearing of truth were more frequently present in our study, we should not hear so many complaints of dry, dull sermons and Sunday-school lessons.

Of methods, there is no room to speak. But as sermons are prepared sometimes on what is called the "textual," sometimes on the "topical" method, so the Bible student may sometimes pursue chapters and books consecutively, sometimes take subjects and follow them through the various treatment they receive in Scripture. James Smetham, in his charming "Letters," tells how for weeks he made the Epistle to the Galatians his one study, so that it was "a kind of Mont Blanc in importance and attractiveness." He tells us that he never got tired of his work, though he would never have the opportunity of unfolding his thoughts, except to a small class of hearers. "No labour seems too great, no reiteration too frequent, if one can but really grasp such a piece of work as the Galatians so as to give it over, simplified and impressive, into the hands and hearts and heads of half-a-dozen others." That is the spirit of the true Sunday-school teacher, and for his work, so lowly and yet so lofty, no labour is too great, no study too arduous, no preparation too complete. Milton's sublime invocation was used in the undertaking of what was indeed a sublime task, but it may be used by every lowly, simple, earnest Christian teacher:

> "And chiefly thou, O Spirit, that dost prefer
> Before all temples the upright heart and pure,
> Instruct me, for thou knowest—what in me is dark,
> Illumine; what is low, raise and support;
> That to the height of this great argument
> I may assert eternal Providence,
> And justify the ways of God to men."

To understand the mind and heart and will of God concerning man and his salvation, and unfold it to others, young or old, is one of the loftiest of all tasks and can only be accomplished by careful and prayerful BIBLE STUDY AT HOME.

BIBLE STUDY IN A PREPARATION CLASS.

Mr. W. H. Groser, B.Sc. (Hon. Literary Sec. Sunday School Union).

I.

I have been commissioned by my colleagues to present a paper giving a view of the "Teachers' Preparation Class" (so called in our English Sunday schools) as a field of "Bible Study."

In pursuance of this object it seems needful, first, to define what is meant by such a Class; and, secondly, to enquire as to its actual or possible capabilities of promoting the "study" of the Bible.

The most ready-to-hand definition of a "Teachers' Preparation Class" would be, "a Class that prepares Teachers." This reminds one of the late Lord Beaconsfield's celebrated definition of an Archdeacon—"a person who performs archidiaconal functions;" but though both are equally compact and epigrammatic, they are a trifle nebulous also. Moreover (as my friend Mr. Sindall will demonstrate to-morrow), there are classes which prepare Teachers, and yet are not, technically speaking, "Teachers' Preparation Classes." Perhaps a detached fragment of what our school books used to call "Outlines of History" will make this point clear, consistently with the most rigid economy of present time and space.

The fifteen years comprised between 1848 and 1863, or thereabouts, were characterised, at least in this country, by a new and vigorous development of Sunday-school ideas, in the direction of organisation and methods. The Senior Department on the one side, and the Infant or Primary Department on the other, were added to the school and speedily incorporated with it; while the earliest efforts to provide recreative engagements for scholars on week evenings belong to the same period of revival. Last, but not least, a demand arose, if not exactly for "an Education for the Educator," yet at least for some kind and measure of preparatory instruction and training for the Sunday-school worker, corresponding to that which was being claimed for his co-labourer in the Day school.

This brings us to the origin of the "Preparation Class," the earliest attempt to meet such demand on an organised plan; though doubtless there had previously been individual efforts in the same direction, put forth by ministers and superintendents who were in advance of their time.

The germinal idea of that type of Preparation Class with which we in this country are the most familiar, is credited, I think justly, to the late Mr. Francis Cuthbertson, for many years an honoured and devoted member of the Sunday School Union Committee; who one day remarked to the father of the present writer that he saw no reason why the "mutual" principle (then coming into use in life assurance) should not be applied to the preparation and training of Sunday

School Teachers for their work. The matter was laid before the Committee, who characteristically responded, "An excellent idea; go and put it in operation, and we will supply room and *matériel*."

The challenge was accepted. Mr. Cuthbertson formed a class on the mutual principle, became its first President, and conducted its weekly engagements with much acceptance and usefulness for a period of seven years.

The proceedings were simple and methodical enough. Their specific object was to consider unitedly the lesson appointed for the ensuing Sunday afternoon, on the basis of the monthly *Notes on the Scripture Lessons*, a copy of which every member was expected to bring to the meeting. After the allotted chapter or portion had been read round, the several sections of the *Notes*—introductory, explanatory, expository, and practical—were also read. In addition, however, to the information thus supplied, the members were expected and encouraged to contribute further facts and ideas, to state difficulties, and to propound questions. This arrangement was also methodised by the appointment of certain of the regular attendants as referees in the various departments of Biblical lore, included in or related to the several lesson subjects successively under review. A community of mental and spiritual goods was thus established, by which each could contribute to the general stock, with the happy conviction that he might also appropriate as much as he would without impoverishing the rest.

It is not to be wondered at that an organisation so simple and so practical should have been both approved and imitated, by the establishment of Classes more or less closely conformed to the metropolitan pattern in various parts of the country. Visitors from the provinces came, saw, and reproduced, to the lasting benefit of the Sunday School cause.

On the other hand, it was equally natural that, as years went by, the original scheme, as above outlined, should have needed both modification and enlargement. For, admirable and efficient as it was up to a certain point, it obviously gave little or no help beyond the mere matter of teaching. How to arrange, and by what methods to impart, the knowledge thus acquired, were beyond the objects contemplated in the Preparation Class. The members learned *what* to teach, but not *how* to teach it; and of these two requisites the average teacher needed more help in the art of communicating than in the matter to be communicated—as indeed is the case to this day. It ought, however, to be remembered, in justice to those early pioneers, that when the Preparation Class was originated, no systematised attempt had been made —at least, in England—to apply the principles and rules of teaching to the impartation of religious truth.

Towards the end of the "fifties" a "*Training* Class" (as it was named) was commenced by a few friends in the south-west of London; the object of which was to supply a course of instruction in the science and art of teaching; to give demonstrations, by expe-

rienced workers, of actual class instruction, and to train the members to imitate the latter in the presence of their associates. This was felt to be an important step in advance. The next was to combine the preparation and training class methods in the exercises of a single class. This was successfully attempted in 1859; and from that date to the present, almost without intermission, weekly meetings have been held in the Lecture Hall, Old Bailey, on the plan thus elaborated, with only such improvements as time and experience have suggested. The essential feature of the Preparation Class prevails throughout, viz., that all the engagements, whether Biblical study or practical lesson giving, have special reference to the "International" subject appointed for the coming Lord's Day Afternoon. Two useful additions have been made by the introduction of written outlines of lessons, and also of Blackboard sketches and diagrams; skilful amateur artists executing wondrous devices on that modern adjunct to the appliances of the Sunday school.

Since 1848, there doubtless has been, speaking generally, much "variation of species by natural selection" and environment, in Preparation Classes, as in other organisms. In some the mutual principle is aborted, or nearly so,—the President being virtually the sole teacher; in others no systematic sub-division of labour is attempted. But in all which are rightly designated by the above name, the ensuing Sunday's lesson claims chief, if not exclusive, consideration.

II.

And this naturally leads to the second point:—How far is such a Preparation Class a real and profitable sphere of study? We must modify our ordinary conception of the term "study," as used by Professor Davison this afternoon. Instead of

"The calm retreat, the silent shade,"—

which we naturally associate with ideal Biblical or other forms of study,—quiet meditation, undisturbed,—we are transported to a social assemblage of fellow-learners, differing in natural and acquired gifts; with the sympathy of numbers to enliven and stimulate, yet possibly to distract also.

Whatever elements of study enter into such engagements, that of persistent meditation can hardly be included. The attitude will for the time be not reflective or introspective, but rather of concurrent individual effort to fix the *attention* on the allotted theme; to lodge in the *memory* and *understanding* the facts or doctrines communicated; to exercise the *judgment* on the various opinions advanced; and the *imagination* on the scenes and incidents described; while both eye and hand are trained, in the case of those who attempt the use of the blackboard. Thus the Preparation Class, if honestly used, is not a couch for passive indolence or even for mere languid receptiveness, but an

arena of vigorous mental activity; and by such use and effort the faculties are strengthened and improved.

But more than this,—"the fellowship of kindred minds," whose freedom of thought is not censured or repressed, tends powerfully to broaden the outlook of each, to round off the sharp angles of prejudice, and to give juster views of the proportions of related truths; while the actual store of knowledge is being steadily augmented.

Nor will the benefits gained be restricted to the sphere of intellect. It is hardly possible for us to unite in fraternal converse on these momentous themes which, like "the ladder Jacob saw," seem to link earth with heaven, and not gain a tenderer sympathy with their teachings, a keener appreciation of their matchless worth, and a deeper gratitude to Him through whose eternal purpose they have been made known to man. Nor can we stand with fellow-disciples, like the eleven of old,

"Beside the Syrian sea,"

and trace the earthly footsteps of the Son of God, without being drawn in loving loyalty nearer to our Divine Master and Friend, and nearer to all who wait for His appearing.

III.

With such convictions, I cannot deem the Teachers' Preparation Class an obsolete institution, even in its original form; but rather an agency whose full nature and capabilities are, even now, after the lapse of half a century, but very imperfectly recognised or understood. Let me be permitted, therefore, to close this necessarily rough and imperfect sketch by venturing on a few brief aphorisms; which, notwithstanding their form, are submitted merely as points for my hearers' consideration.

(1.) The full benefits of *united* Bible study are secured only when it is associated with study which is *private* and *personal*. The latter should both *precede* and *follow* the former; it should precede, in order that the student may be able to contribute something to the common fund, as well as discover on what points his own knowledge needs to be supplemented; it should follow, in order that he may review the information gathered from all sources, and determine what and how much he will use in his Sabbath teachings.

(2.) In the large majority of cases the Preparation Class will best serve its specific purpose when made an adjunct to the individual school, rather than as a distinct organisation. A "family party" presided over by the pastor (if he be not one of the immoderately overworked), or in his absence the superintendent, a senior teacher, a deacon, or an elder,—seems to me the ideal of such a class.

(3.) The more closely the mutual principle is adhered to, with its sub-division of labour, the less onerous will be the duties imposed on the President, and consequently the easier the task of obtaining a

conductor when a vacancy occurs. Doubtless there will still be many teachers whose educational advantages have been few, and whose attainments are slender; but they should be encouraged to remember that in the free-will offerings of thought and experience none is so poor that he cannot bring an oblation.

(4.) Unless in very exceptional cases—such as that of the S. S. Union Training Class, above described, where visitors are invited and the membership is being continually recruited from various sources—I deem it a serious mistake to hold a Preparation Class week by week, throughout the whole year. The unbroken round of similar engagements becomes in time somewhat monotonous; and if persisted in, the seeds of decay and dissolution are unconsciously sown. This I believe to be the most potent cause of the high rate of mortality which has too often prevailed among classes commenced with the most promising auguries of continuance and success. A six or eight months' course, well sustained, will accomplish more good, and will be resumed with more vigour after the vacation, than one which drags feebly through the summer months with a diminishing handful of attendants.

(5.) Besides the other advantages of a session with definite limits, there is also this, that it allows time and opportunity for holding a two or three months' course of Normal Class Lectures (such as Mr. Sindall will discuss) in which the schools of a district or a local Union may unite, with lasting benefits to those who afterwards resume attendance at their own Preparation Classes. Such courses, very admirably arranged, were held last year under the auspices of the Manchester S. S. Union, with special view to the aiding of candidates at the ensuing Annual Examination in the Art of Teaching.

(6.) It appears to me a distinct advantage to adopt the monthly *Notes on the Lessons* published by the Sunday School Union, or some similar printed helps, as the basis of the engagements of a Preparation Class. Apart from the excellence of the material, its definite and systematic form will tend to counteract the tendency to drift into vague and irrelevant comments and reflections. The *Introduction*, *Lesson Setting*, and *Lesson Story* or *Teaching* should at least be read aloud; and then the *Lesson Plan*, with its several "Points," be placed on the blackboard as an outline, for discriminating, not slavish, imitation.

(7.) I have already suggested that the services of the Pastor and President of the School should, as a rule, be sought, as conductor of the Teachers' Preparation Class. I deem the advantages of culture and scholarship (using these terms relatively) not willingly to be foregone. But where, from any cause, this cannot be arranged, the best help attainable should be promptly secured. One of the most successful conductors I have known was associated with my own early work as a teacher. He was a man in middle life, sorely crippled in body, and with no special gifts of mind, or educational advantages. Yet these unpromising conditions were outweighed by diligent study,

tact, and sympathetic earnestness. And now, after the lapse of fifty years, the Class over which he presided is a bright spot in memory's page.

(8.) Without desiring to echo the tone of pessimistic vaticination which (as history shows) is one characteristic of a departing century, I may be permitted to remark, in conclusion, that many of the dominant influences surrounding our younger men and women, especially, at the present time, are disastrously inimical to *study* of any kind, and peculiarly to the study of Holy Scripture. The enormous multiplication of books and periodicals tends to shallowness and sciolism rather than to intellectual vigour. The craze for athletics and the cycling mania develop muscle at the expense of brain; and, carried to excess with the usual reckless devotion of the Anglo-Saxon race, promise an abundant harvest of damaged limbs and vacuous minds. It is incumbent, therefore, on our Sunday School workers, the leaders of Christian Endeavour Societies, Reading Unions, Guilds, and the like, to reassert, with increasing distinctness and urgency, the pre-eminence of the spiritual and intellectual elements in human culture, over the mere "bodily exercise which profiteth but a little"; and to sustain their own and all other agencies which foster thought and encourage study; and among them, not the least useful or expansible, the TEACHERS' PREPARATION CLASS.

The hymn, "O Jesus, I have promised," was sung, and the Chairman pronounced the Benediction.

THIRD DAY.—NINTH SESSION.

THE BOOK, THE TEACHER, THE CHILD.

The Ninth Session was held in the City Temple on Thursday evening. The preliminary Song Service, by members of the London Sunday School Choir, conducted by Mr. Jonathan Rowley, consisted of the following selections:—

Anthem.—"O come, let us sing."
Hymn.—No. 28. "Hark, hark, my soul."
Children's Hymn.—"Suffer the children to come unto Me."
Children's Solo.—"O rest in the Lord."
Children's March.—"At the Lord's command."

The chair was taken by Mr. Robert Whyte.

After the singing of the opening hymn—No. 29. "In the name of Jesus"—prayer was offered by the Rev. George Hanson, M.A.

The Chairman then spoke as follows:—

Delegates to this Convention and Christian teachers, we have no time to-night for mere formalities, and yet you will pardon me if just in one word I express my grateful appreciation of the honour of having been invited to preside over this meeting. My whole heart is in this work. I have been a teacher for forty years. (Cheers.) I began too young, but I have never given up. Sunday by Sunday I face my class still, always with increasing joy and thankfulness, and I find that there is nothing for keeping a young heart under grey hairs like keeping in sympathetic touch with young life.

As one whose whole heart is in the work, I confess to looking on these gatherings with great hope. We are met here from all parts of the world, in the name of God and our Saviour Jesus Christ, not for mere idle talk. There is something to come out of these meetings, something of new impulse born of our united touch of our Divine Master and our loving contact with one another. And there is something to come out of our exchange of ideas and experience, that will tell all the world over in increased hope, and possibly in renewed consecration and devotedness. We want to have something come out of these meetings, that shall make our work in England and in America and all over the world more fruitful.

That is what we set before ourselves. And note, please, that I dare to say *more* fruitful. Our work is not fruitless now. We know that

t is feeble, but feeble work that is the service of honest hearts God owns and blesses. Only those who do not know Sunday schools say that they are failures. We who work them—we who have worked them—know that through God's blessing they succeed; "our labour is not in vain in the Lord."

You delegates coming from the north and the south and the east and the west show how the love of the child for the dear Master's sake is becoming bound up in the heart of the Church; and that is fruit. But we who have grown gray in the service (and I have been thankful to see so many gray heads in this Convention—it is one of our weaknesses that all over the world so many of us lay down the work just when we are beginning to know how to do it), we, I doubt not, could, every one of us, tell from our own experience of blessings abundant, of tested proofs, of hearts won for Christ and lives renewed, that would fill your hearts with wondering praise. We have not failed (cheers).

Only let us be frank. We are not satisfied. We who know how much Sunday school work is doing realise how much it is capable of doing, and we want to do more. We know the possibilities of Sunday school work; we long to see the reapers coming back with ampler sheaves. We desire to be shown how we can work better and garner more fruit. That is what we are here for to-night.

We have got the very kernel of the subject to-night: Book, Teacher, Child. What is left out? May I use a metaphor, and speak of it as Seed, Sower, Soil? The seed is the Word of God; we cannot improve on that. We need, too, the sunshine of God's favour and the rains of God's grace, and surely He who is readier to give than we are to ask will give us these. But the ploughing, the tending—and even the gathering out of the stones—these tasks are yours and mine. We want to know how we are to perform them better.

I can confidently assure my brothers who are to follow me that they will have earnest and sympathetic attention, and that for every helpful word they say we will give God thanks. We who teach need ourselves to be taught; there is no magic in religion. All teaching requires that the words we use shall be understood, that we shall suggest the idea that lies behind the words. Not understood, the words slip over the tongue, into the ear and out again, and leave mind, heart and conscience untouched; understood and accepted, they change lives. "The words that I speak unto you, they are spirit and they are life." Our dear Master said it, and we His humble servants dare to say it in His name. We want to learn how to sow the seed so that it shall bear fruit indeed—make the life, enlighten the mind, impress the conscience, change the heart.

That is the last word I want to say, "change the heart." Do you believe it? God forbid that I should incite you to impatience or discontent if you do not see the fruit of your labour immediately; if the blessing tarry it is sure to come. But I think you will agree with me that we may venture in the Master's name to look even among our

young children for solid conversions to Jesus Christ (cheers), to look for the communion roll being fed from the minister's Bible-class. We are wont to look with a certain hesitancy and fear on these youthful professions—when a young boy or girl professes love to the Saviour and asks for leave to sit at His table. Why should this be so? In a deeper sense than Wordsworth intended, it is true that "Heaven lies about us in our infancy." But our Master said a greater thing than that, for he took a child and set him in the midst, and said, "Of such is the Kingdom of God."

Could our work be perfunctory, could our preparation be scamped if we thought that a soul trembled in the balance? How wistfully should we look on the dear faces of our scholars, and with what longing hopeful expectation should we wait till we could say, "Here am I and the children Thou hast given me." (Cheers.)

Rising again the Chairman said: Before we proceed there is one matter of business that requires our attention. I have to communicate to you the terms of a resolution passed at the meeting of the Presbytery of London North on the 12th of July.

"The following resolution was proposed by the Rev. Dr. Monro Gibson, seconded by the Rev. W. Aikman McKea, and passed unanimously: The Presbytery of London North sends fraternal greetings to the members of the World's Sunday School Convention now assembled in the City Temple. We heartily join in the welcome extended to the brethren from abroad; and it is our prayer that the great Head of the church may abundantly bless the deliberations of the Convention; make it an occasion for exhibiting and promoting the unity of the church; and guide it to such decisions as will lead more and more to the ingathering to the fold of Christ of the children and youth, and the coming of the Kingdom of God all over the world. Attested by Alex. Jeffrey, Presbytery Clerk."

There is also another greeting, but that will be offered to you by the dear and honoured person of Sir George Williams. (Cheers.)

Sir George Williams.

Mr. Chairman and Christian friends, as the President of the Young Men's Christian Association I have the pleasure, the honour, the great privilege of greeting you all, and saying how we of the Young Men's Christian Association rejoice in your work. You are preparing the ground for us (laughter), you are taking out the stones and planting good seed—seed that will live and grow, and by-and-by will be reaped by us. I have just come away from a conference we have had at Basle in Switzerland. If you had seen the crowds of young men attending that conference, your hearts would have been rejoiced. I have no doubt many of these young men were once in Sunday schools. (A voice: And are still.) Now they are members of the Young Men's Christian Association I have no doubt we shall prepare them and send them back to you again to be better

teachers and do better work. At the conference held in 1894 we had such a grand demonstration that it made quite an impression on the Continent. So I hope your conference—our conference, because I am one of you (cheers)—will be equally successful. I belong to you, and therefore if I can in any way encourage you by saying that the conference four years ago made such an impression that it heralded a worldwide advance, I am glad to be able to do so. Such an outcome was possible for the conference of which I have spoken, and I hope that in like manner your conference will tell upon the millions of teachers and children and friends of the Sunday schools throughout the world. I can only say what a pleasure I feel to be here, and share in any way in your noble work for the children. I see that Lord Kinnaird is here, and I have no doubt you will be glad to hear a word or two from him. (Cheers.)

The Chairman then said: I am asked to request Sir George to do us one more favour; that is, to stand just in front of the desk so that we can all see him. (Laughter and cheers.)

Sir George Williams, who had been speaking from a position at the back of the platform, where he was invisible to a large proportion of the audience, now came to the front amidst loud applause, and bowed in acknowledgment of the greeting.

Lord Kinnaird said: May I just in one word re-echo the greeting of Sir George Williams, and assure you, as President of the Young Women's Christian Association, how we appreciate the Sunday school work throughout the world. I believe you will find that some of your best teachers are members of our Association. We believe that the more we can meet together in such conferences as this, and get a fresh inspiration for our work, the more we shall extend the Kingdom of our Lord and Saviour Jesus Christ. We pray for you that you may be blest in your work, and we ask that you will pray for us. (Cheers).

The Chairman then called on Bishop Fowler, D.D., LL.D., of the Methodist Episcopal Church, U.S.A.

THE BIBLE.

By Bishop Fowler, D.D., LL.D.

Mr. Chairman, Ladies and Gentlemen, Representatives of the English-speaking People,—It took God more than twenty-five centuries to prepare the material, the human vellum, for the making of the Bible. Then He was fifteen hundred years more in writing it. Then He has been eighteen hundred years more in unfolding a little of its contents, His eternal purpose of Redeeming love. You must not expect me to say much about it in twenty-five minutes. Its greatness cannot be uttered in the world or in time. The universe is too narrow for it. Time is too short for it. It is as deep as the foundations of eternal justice; as wide as the moral government; as high as the

throne of the Infinite, and enduring as the life of the Almighty, and its inspiration is as exhaustless as the love of God.

The catalogue of the British Museum Library fills over 2000 volumes. The contents of the Bible fills all known worlds and shall fill all ages. It has been the inspiration of more literature than any ten thousand other books put together. The vitality of Shakespeare comes from the moral convictions of the Bible, and its vigour is ribbed up and skulled over by its three thousand quotations from the Bible.

Now and then a man spends his probation in polishing his buttons, but he vanishes and is forgotten in an hour. But what has been the inspiration of the artists and workers whose works are cherished and studied from age to age? They have centred about this book. What are the monuments of Raphael, that inspired Seraph with a brush. They are the Son of God and the Madonna, and Angels, and Apostles and Prophets, all out of the Bible? What are the monuments of Michael Angelo, who, buried like the Sphynx, in the sands of centuries to the chin, still towers above all living men? His monument is in his Christ, and David, and Moses, and in his Dome of St. Peter, in which he hung the Pantheon between the heavens and the earth. The inspiration of the great and illumined souls is from the Bible. Marvellous Book!

I will pit it against all the books of all the libraries out of all races and out of all the ages, and on all the subjects it proposes to handle, and in all the lines of literature it touches it will discount them all at least tenfold. Do you want poetry? You need not take me to the blind old bard who wandered along the shores of the Mediterranean singing of Hector and Achilles, nor yet to England's grander, blind old bard who sang of Paradise Lost and Regained, but you may take me to Israel's Royal Singer. In all the great elements of poetry, in beauty of expression, in clearness and majesty of conception, in purity, in elegance, in breadth, in the grandeur of the themes, in all that makes a great poem these songs of Israel's King will discount all others ten to one.

Do you want History? You need not take me to Herodotus, the Father of History, but you may take me to this old Book and we will find the history of forty centuries, so condensed that you can put it into your waistcoat pocket and hardly know that you have anything there, yet it treats of nations and kings, and wars and warriors, and religion and worship and social life, presenting a picture of those centuries. Wonderful history!

Do you want Oratory? You need not take me to that man walking along the shores of Greece with pebbles in his mouth, nor yet to that greater orator, Daniel Webster of America. But you can take me into the early chapters of this Book and listen to one of Jacob's sons pleading before an unrecognized brother for the life of his father. In pathos, in tenderness, in power, in elevation it discounts all other oratory of record.

Do you want Logic? Do not take me to Aristotle, that brown-

haired, hooked nosed Jew of Tarsus will bind your Aristotle hand and foot with his own logic. In all the great lines of literature which this Book touches, it rises into the solitude of matchless pre-eminence.

How shall we use this marvellous Book? The answer is simple and certain, viz., *Imprint it upon the mind and impress it upon the character of the children.* I saw frequently in Japan this sight, viz., a Heathen mother taking her little child before it could talk much to the temple and making it bow down before her idol. She would point to the monstrous image and then bow herself down before the idol, touching the floor with her forehead. Then she would bow the little child before the same idol, making the little thing touch the floor with its forehead. This made a worshipper of the child, an idolator of the man. This is the bulwark hardest for Christianity to capture and destroy.

We must give the Bible to our children while they are young and plastic. Lycurgus caught sight of the fact that childhood is a fort, and that whoever gets into that fort controls the manhood and the nation, and upon this he built the kingdom of Lacedæmon. Children were the property of the State. Mothers bore them for Sparta. Almost as soon as they could run they were handed over to the State to be trained in courage and in the arts of war. They ate at public tables where they might hear from their warriors and statesmen nothing but stories of valour and words of wisdom. They were inured to hardships for the glory of Sparta. This training made Sparta mistress of the world for five hundred years. Her sons were sought by surrounding nations as rulers, and judges and generals. To be a common Spartan was to be a king. The power of Lacedæmon was broken only when this training of the children was neglected. We must put this Bible, which has made the English-speaking people, into the characters of our children while they are plastic. Stick to the Book, it will bring us through.

I am profoundly convicted that the wise way is the old way of requiring the children as a part of the task for the Sunday school to memorize verses of Scripture. Not from a slip of paper crumpled in the pocket or rolled into balls before the hour is passed. These helps may be good enough for the teachers, but I would add for the pupils verses to be memorised from the Book itself, not from a prophecy of transitoriness, but from a bound copy of the Testament or Bible which the child shall keep and own and honour, and which shall grow into a sacred thing to be honoured in all the years.

Stories and illustrations are of great value in impressing the truth, but they cannot be substituted for the word of God. You might about as well substitute a circus or a minstrel performance for the services of the sanctuary and expect good spiritual results. In Bible times God insisted on teaching the children and the household His word. It was to be written on the doorposts and upon their harnesses. It was to be seen and studied everywhere—this meant the word itself, not some weak dilution of it attenuated through human weakness and conceit.

The word is spirit and is spiritually discerned. "The word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) This is the power quickened by the Holy Spirit that produces genuine conviction for sin, without which salvation is neither sought nor attained. For Christ came to call not the righteous but sinners to repentance. The man who went down to his house justified was he who cried "God be merciful to me a sinner." Our logic and arguments and rhetoric are like the tambourines of the Salvation Army, valuable only in attracting the attention. The spirit applying the word does the work.

In heathen lands the first work is to teach the Word. It is vain to pray God to convict the heathen before we have given them the Word. If God could do it unaided it would have been done ages ago. God does His part, all He can, till we do our part. When we have given the Word, then the Spirit has a footing in the soul. Our great business is to teach the Word of God to the children.

For results this must be done in early youth. Nine-tenths of our Church membership who are converted were converted before the twenties were reached.

Our personal need as teachers is a profound *conviction* of the truth of the Word of God. The universal law that *like begets like* holds here. Conviction is produced only by conviction. This is why a converted ministry is necessary to the production of a converted membership. Conviction turns less on the absolute truth of our teaching than upon our absolute conviction of the truth of our teachings. When we are ready to die for our convictions then we weigh.

They do ill service to the cause of God who emasculate the Bible in the name of Liberality.

Marvellous book! The Bible, like God, knows no compromise. It has fought its way, sword in hand, demanding the world for a field and the human heart for a throne. It has been thrust upon at every step, and by its very conquests it demands our admiration and dominates our convictions. Go about this City, go to Westminster Abbey, where so many of the history-makers are resting, or go to that greater field—Smithfield, from which the great souls ascended in chariots of fire—read the inscriptions, study the monuments, everywhere you shall find that the great places in human veneration are given to the great conquerors in some field. Measure this Book by the same law. Turn over its sacred leaves. Here and there you find places where the sword of persecution has pierced it, or where the passion of bigotry has marred it, or where charred stakes have been driven, and blazing faggots have been heaped together. On almost every page you will find passages for which some heroic souls have dared to die. Would you see its monument, look about you, behold the civilised world. It commands our most profound conviction.

It has conquered on every field. In every engagement it has come off more than conqueror. Every science at first has assailed it. In our South land is said to be a breed of bloodhounds of so fierce a nature that when they are born they snap at their mother; but as soon as they get their eyes open they follow gladly after her; so every science, when it is first born, snaps at Christianity, but as soon as it gets its eyes open it runs gladly in her service.

Even the last snap from the last science, higher criticism, is passing by, not only harmlessly, but also even helpfully. The antiquarian inquiries it has inspired have illustrated the wonderful truth of the Scriptures. The spade of the antiquarian has only exposed to the gaze of modern scholarship the deep foundations of the sure word of God.

Let me illustrate how we are called upon—not to purchase a dishonourable peace of a cowardly surrender of the truth, but rather to meet them in their assaults and defend the supernatural Word and Revelation of God.

Once Voltaire shouted out to the timid Christians, "What kind of a God have you? He has light three whole days before there was any sun or moon to give it." But before poor old Voltaire had been dead and lost for a century, science deserted him and went over to Moses, saying, "First, diffused light." Come what may, stick to the Old Book, it will bring you through.

The Book has been condemned on the ground that there was no one able to write or even read such books in the age of Moses. But the spade has uncovered a vast and ancient civilisation. The vast libraries at Tel-el Amarna, now in yonder British Museum, reveal a civilisation covering Bible lands and the vast empire of Babylonia, extending back two thousand years before Abraham. The majestic literature of the Old Testament is not an isolated leaf drifting on chance currents, but it is supported by a vast literature; we suddenly awaken to the fact that this civilisation is recognised in the Old Testament. In Judges v. 14, we have "the pen of the writer." In Joshua xv. 49, we have "City of instruction," also "The City of Books" in Joshua. Every new discovery only strengthens the claim of the Bible. Stick to the Book, it will save you.

Melchisedek was laughed out of court as an impossibility as Priest and King. But these old clay volumes bring out his very name and double office as King and Priest of the High God, whose temple is on Mount Moriah. Stick to the Book. This new science, like all the old ones, will gladly run in the service of the Book.

But I will make no defence, time will not permit and this is not the place. The Bible will take care of itself, and of us too as long as we cling to it.

Marvellous Book! Itself also a subject of a parallel of every miracle and deliverance recorded in its pages. Proscribed and imprisoned, the angel of deliverance illumined the darkness, stripped off the shackles and awed into conscious obedience the self-opening

doors. Exiled, it has created a new kingdom and shifted the centre and balance of power. Carried away captive, it has broken down rival altars and overthrown false gods till the right of way has been accorded to it by friend and foe. Sold into bondage by false brethren, it has captured the hearts of its masters and ascended the throne of dominion. Driven into the sea, it has gone over dryshod, seeing its enemies overwhelmed in the flood and itself singing the glad song of deliverance. Burned on the public square by the public executioner, it has risen sphynx-like and floated away in triumph, waving the smoke of its own funeral pyre as a flag of victory. Scourged from city to city, it has gone through the capitals of the civilised world, leaving behind it a trail of light attesting its divine authority. Cast into a leper's pest-house, it has purified the scales of contagion, restored the rosy skin of smiling infancy, quickened the energies of romping youth and recreated the sinews of heroic manhood. Betrayed by a kiss, it has stood erect in the calm majesty of eternity, amid the swarming minions of its enemies. Nailed to a felon's cross, it has illumined the darkness by the radiance of its own glory, and transformed the summit of sacrifice into a throne of universal judgment. Sealed into the gloom of a sepulchre, it has come forth with the echoing footsteps of Almighty God, rising to dominion over all intelligence. Marvellous Book! Full of divine life and power! No one can touch even the hem of its garment without being healed. No one can come near enough even to stone it without being blessed. It shall rise in power and beauty as long as there remains one sinner needing salvation, or one saint hoping for heaven.

After the singing by the choir of a chorus "We rock away," the following paper on "Teaching" was read by the Rev. George Parkin, M.A., B.D.

TEACHING.

By the Rev. George Parkin, B.D. (*Manchester*).

Successful teaching is marked by lofty truth, a clear way of presenting it, and love for those to whom it is presented.

It is marked by lofty truth. I have not much faith in the attempts to build up character apart from truth. To build without mortar is sorry work; but to build without truth is like building without bricks or stone. Such attempts are doomed to failure. Nor have I much confidence in the judgment of those men who persist in emphasising doubts and negations. Every thoughtful man is sure to have doubts, but if he be prudent he will keep them in the background. Doubts never convince; negations never comfort. It is the positive elements in teaching which give it power.

When Mary and Martha bemoaned the loss of their brother, Christ did not meet them with either a doubt or a negation, but said, "Your

brother shall rise again," and that positive statement calmed the breasts of the troubled sisters.

The times in which we live render it necessary for us to place before our scholars positive views of truth. Our age is one of transition. There is a spirit of inquiry among us, born of the scientific discoveries and of the advance in intelligence which have marked the nineteenth century; and as this spirit has caused us to give up some opinions and to modify others, some good men regard it with suspicion and alarm and do their best to oppose it. In my judgment such conduct is unwise. There is an irreverent criticism among us—one which, if it fears God, certainly does not respect man, but which treats symbols of faith that are venerable with years, and that have fed the piety and moulded the life of some of the brightest spirits before the throne as if they were common things; with that criticism we have no sympathy, but are its sworn foes. But criticism, born of a desire to know the truth, and represented by some of the finest and most devout minds of our age, is reverent, and like the wise men from the East it is on its knees before Christ. That is its proper attitude, for whosoever would enter into the Kingdom of the Truth must be humble, inquiring, and willing to be taught.

But ours is not the only age of transition which the world has seen, and if we only look at another for a moment I think we shall see that we have no need to fear for the truth. Great as is the intellectual ferment of the nineteenth century, that of the first was even greater. For fifteen centuries Judaism had witnessed for God in the world, and during those centuries it had given birth to prophets and poets whose visions and songs are amongst our most sacred treasures; but a time came when it could no longer represent the thought and feeling of men, and then it had to give place to Christianity. But in the change nothing was lost that was worth preserving. The best elements in Judaism were not its sacrifices, its priesthood, its incense, its ornate ritual, but the law, the prophets, the psalms, and these found a place in the new system. They form part of our Bible, and are as authoritative in our churches as ever they were in Jewish synagogues, nor will any of us say that they have suffered loss by being put alongside the writings of the Evangelists and the letters of the Apostles. What is good and true and beautiful will never perish. It may change its forms, but liberated from the national and the fleeting it will enter into other and fairer combinations, so you need not tremble for the Truth.

The late Mr. Spurgeon once said that when he found men alarmed for the truth, and heard them talk of writing in defence of it, that he was reminded of those who were concerned about the dignity of the British lion and were anxious to protect it. If you will open the cage door and let the British lion walk out he will protect himself. And if the Bible be what we say and believe it is, you need not fear for it, it can take care of itself.

What truths therefore should we place before them to save them

from drifting? Fortunately, St. Paul's conduct towards the Corinthians has answered this question for us. "I delivered unto you," he says, "first of all how that Christ died for our sins according to the Scriptures. And that He was buried, and that He rose again the third day according to the Scriptures." The death and resurrection of Jesus were not only first in Paul's preaching in the order of time, but first in importance; and you will notice that in the passage I have quoted, Paul lays emphasis on the sacrificial element in Christ's death. There are other elements in that death, but this is the one that takes the sting out of the conscience. Call attention to as many others as you like, but emphasise this—Christ died for our sins. And as the death of Jesus gives peace, so His resurrection gives hope. It not only brings life and immortality to light, but links our life to His. "Because He lives, we shall live also."

The next element we shall specify in successful teaching is a clear way of presenting truth. We have all felt that a truth fitly spoken is—I will not say like apples of gold in pictures of silver, for those things do not come our way, but—like golden oranges surrounded by silver blossoms, which always please, and having been once seen can never be forgotten. To obtain this clearness we must look at truth for ourselves, and the calmer our eye and the purer our heart the clearer will be our vision. Unless we see a truth clearly we cannot well make it clear to others. I once knew a man of great gifts, of great force of character, and of great eccentricity, who was preaching at the opening of a church, and who found himself—as ministers occasionally do—not very well prepared, and as a consequence he was having what is known in ministerial circles as a hard time. After trying to put a certain truth before his hearers and not succeeding, he said: "Is that clear to you? For I confess that if it be clear to you it is not to me." I need scarcely add that the truth he was trying to enforce was not clear to his hearers.

Many things have been done of late to aid us in putting truth clearly before our scholars, and among the many I wish to mention the course of study drawn up by the committee which gives us our international lessons. I hold no brief for that committee, but I admire the way in which it seeks to communicate truth. Only seldom does a lesson deal with truth in the abstract; nearly every one associates it with the life of some man, and that committee puts before us, in the story of one whom we call Lord, a Gospel that we may hear truth in what Christ says, and see it in what He does. This line of study enables us to get a clear view of the truth, and having got the picture we can hold it up before our scholars. If we cannot say much about it, we can hold it up and it will shine with its own light and attract with its own beauty.

The truth we teach also acquires power from our believing it. It is one thing to know a truth but another to believe it, and it is of belief that feeling is born. You may speak with the tongues of men and of angels, but unless you believe what you teach you are but

sounding brass and tinkling cymbals. Furthermore, feeling is contagious, so if we believe the truth, the scholars to whom we speak will feel it too.

But most important of all in giving power to the truth is the Holy Ghost. The Word is the sword of the Spirit, and when wielded by the Spirit it is mighty to the pulling down of strongholds, whether they be in the heart of a boy or a man or the customs of society. God has not given to every man the eye that can see truth in everything, and even the soul of goodness in things evil, but He does give the Holy Spirit to them that ask Him.

What an instructive instance we have of prayer for the Spirit at the opening of Milton's great poem! There the man of ripe culture, of unquestioned genius, of imperial imagination, prays—

> "Do Thou, O Spirit, that dost prefer
> Before all temples the upright heart and pure,
> Instruct me, for Thou knowest . . . .
> What in me is dark
> Illumine, what is low raise and support;
> That to the height of this great argument
> I may assert the Eternal Providence,
> And justify the ways of God to men."

As he needed the Spirit for his work so do we for ours.

The last element I shall mention in successful teaching is love for the children. This is the key which opens both the young and the adult heart; and if we get the hearts of our scholars, we are sure to succeed. In the Acts of the Apostles there is a word-picture which shows us the power of sympathy and the estimate the Lord forms of it. Saul of Tarsus has reached a critical period in life. The Lord Jesus robed in brightness has appeared and spoken to him, and that word has come into collision with many of the young man's beliefs and opinions. He wishes to be a true man—true to all that was right and good in his past training, and true to the new light which has just dawned on his mind, and as he stands there bewildered, he prays, "Lord, what wilt Thou have me do?" The Lord did not send him to Peter or James or any of the other Apostles, but to an obscure man named Ananias. But though the man was obscure, and not able to grapple with Saul's difficulties from an intellectual standpoint, yet he had one qualification which eminently fitted him for dealing with that young man. His qualification reveals itself through the first word that he uttered when he saw the young man—*Brother* Saul. I do not think that at that time either Peter or John or James would have called Saul a brother. They would have thought of the cruelty of his wrath, of the part that he took in the condemnation and death of Stephen, of how he had gone to Damascus on the same murderous errand; but if Ananias thought of them, the greatness of his sympathy for a man struggling for the light rose above them, and he called that man a brother. That single word won Saul's confidence, and led him to

unbosom himself to the kindly man. And what a difference there was between the two men! The younger was gifted, cultured, awake to the importance of life, full of lofty aspirations, and the light shining in his eye "that never shone on land or sea;" the elder lacked both gifts and culture, but because he had sympathy he was made a blessing to the other. Fellow-teachers, we cannot rival Paul in gifts, but ye may equal Ananias in sympathy, and sympathy will give us power and success.

The choir then sang the Children's March, "Marching beneath the Banner," during the singing of which the collection was taken. The Chairman then said: Now we are to have the little child set in the midst. I call upon Professor H. M. Hamill to give us his paper on "The Child."

THE CHILD.

By Prof. Hamill (*Illinois*).

There is a story to the effect that an embassy to the great Athenian General, Themistocles, found him in a somewhat undignified attitude playing with his little boy of five. The embassy greeted him as the ruler of Greece. The answer of Themistocles carries with it a philosophy that is worthy of the attention of Sunday school workers. "You hail me," he said, "as chief of Greece. It is true that I rule Athens, and Athens rules Greece. But my wife rules me, and this little boy rules her. In him therefore recognise the ruler of the State."

I believe sincerely in the conversion of the little child (hear, hear). I think your poet Wordsworth is true to Christianity as well as to experience when he sings that "Heaven lies about us in our infancy." The little child, while the dew of Heaven yet lingers on its brow, is near the Kingdom of God. And yet I believe in the conversion of the child. I do not believe that the child enters the Kingdom of Heaven by any other gate than that of acceptance of the atoning sacrifice of Jesus Christ. "Behold I was shapen in iniquity, and in sin hath my mother conceived me," is the voice of the Old Testament. "We are by nature the children of wrath," is the voice of the New Testament. I have no sympathy with mere educational schemes that seek to induct the child into the Kingdom of Heaven without the direct and specific action of the Holy Spirit of God on the heart.

Bishop Taylor once told me how he had laboured for many years trying to save the adult African, and how after much reading and study of the book of Romans he came to the conclusion that he must turn about in his missionary method, and devote his attention in the first place to the children. Accordingly, while he still preached to adults, he has based the missionary operations of recent years on a belief in the supreme importance of fixing the Gospel in the sensitive conscience of the child. God's Holy Spirit does indeed make sensitive the hearts of our children.

I believe in the transference of the finest educational methods from the secular to the Sunday schools. I rejoice that both in America and in England more and more emphasis is being put upon the fact that the teaching of the Word of God demands men's best talents and their highest wisdom. There is no premium upon wilful ignorance or wilful folly.

But while this is true, it must be remembered that after all the primary aim of the Sunday school is not so much educational as it is evangelistic. (Cheers.) God permits us to encompass the child with the great forces that centre in and about the Sabbath school in order that we may win the souls of the children. What are these forces? In the first place there is the Word of God; then there is that pearl of days, the Christian Sabbath; again there is that holy place, the temple of our Lord; and, finally, there is the personality of the godly man or woman incarnating God's word. These are the forces that come together for the saving of our children.

On the educational side I would suggest that there should be a recurrence, in the midst of our new educational work, to the old practice already alluded to by Bishop Fowler—the memorizing of the Word of God. I have little sympathy with that educational theory that would debar the child from storing the memory with things that for the time being may not be understood. I believe in the erection for our children of the highest standards of life, and those standards are to be found in the Bible. I remember how my old Scotch father, of whom I can never think except with reverent thankfulness, set before me as a child the highest ideals that came from the Word of God.

I recently stood bare-headed before the statue of your great General Gordon, and I recalled the fact that the nobility of his character was in a great measure the result of his constant study of the Word of God. Dewey, who sailed into Manila Bay (cheers), was nourished by such stories as those of Gideon and Joshua. And yet sometimes men object—foolishly and unreasonably, it seems to me—to those brilliant series of international lessons taken from the Old Testament. Why, they are as iron in the blood. (Cheers.)

Lastly, I believe in the personality of the Sunday school teacher. I recently went back to the home of my boyhood. The place seemed entirely changed. The familiar trees had been cut down. The familiar names of my old companions were gone. Then I went into the sanctuary, and sitting in the place where I had been wont to sit as a Sunday scholar, I recalled the well-remembered face of my old teacher; I recalled his loving greeting and cordial handclasp. He was a poor uncultured man; but from his rough face there shone "a light that never was on land or sea." And then, as I thought of him, I realised that, next to my father and mother, I owed all that had come to me of sweetness and strength in this life to the personality of my old teacher. (Loud cheers.)

The Rev. Canon FLEMING, B.D., was then called upon to deliver an address on the same subject:—

When I read in the *Times* newspaper this morning some of the admirable words of your President, Lord Northampton, yesterday, and learned from them that this vast Convention, with its 2300 delegates from all parts of the Christian world, represented 2,500,000 Sunday school teachers and 25,000,000 Sunday school scholars, I thought here then there is at work in the Church of Christ an army larger than the British army, larger than the American and Spanish armies put together. And I think because we have such great spiritual forces as these at work in all the churches, we may reasonably hope and pray that arbitration among nations may yet take the place of ghastly war. (Loud cheers.)

And then it might be asked, looking at this vast army—for you must carry your thoughts all over the world—When did this great institution begin? It began from the lips of our Lord Jesus Christ, the Head of His Church, when He gave that first great commission—"Feed My lambs." It slumbered too long in the bosom of this world; but it was those words that woke up the heart of John Pounds and Robert Raikes; and the spirit of them has spread now to all lands, from church to church and from country to country; and I think one of the most joyful thoughts that we shall take away from this great Convention when it breaks up will be that Sunday schools are more universal, more powerful, and more efficient than they ever were before. (Cheers.)

I also rejoiced to read those words of Lord Northampton's, that appeared to me like a key-note of such a Convention as this: "Sectarianism is absent from a platform where we are united in one cause." (Cheers.) It is very refreshing to some of us in these days to be able to feel that if we are distinct like the billows, we can be one like the sea.

The Child is the subject on which I have been asked to say a few words. It is very easy to say that in all our schools the children are entrusted to our care; but it is more solemn to remember that each child is an immortal soul. No wealth, no treasure in this world can represent the value of a single child; no calculator has ever gauged the value of one little child. Dr. Young has said: "Know'st thou the value of a soul immortal? Were the world ten thousand worlds, one soul outweighs them all." While we desire to do all we can for the memory, the judgment, the understanding of our children, we must never forget that it is their immortal soul that allies them to God Himself.

There never was such a lovingly, tenderly susceptible thing in the world as the mind and heart and soul of a little child. Susceptible, indeed, to much of evil—that is one of our great difficulties—but also susceptible to everything that is good. And therefore you and I are working on a material that is about the most encouraging and splendid

that any workman ever had. If you work upon marble or brass or stone it will crumble away, and your work will perish; but when you work on the mind, heart, and will, you are engraving upon it that which will live and last for ever.

If you ask what is the child, I should say that in these modern days the answer is twofold: the child is the head of society, and the child is the head of the church. We know that one of these days, when you and I have gone, the children will take our places. They will be the future statesmen, authors, artisans, mechanics. They will occupy the positions that are occupied to-day by all the great men, all the good men in every land. They will stand in our places as fathers, mothers, heads of families. And I should like to ask, who would say for one moment that an ignorant artisan would be better than an intelligent one; that a dishonest tradesman would be better than an honest one; a drunken workman better than a sober one? That is one of the reasons why we feel that we are teaching the only thing that can help to make the community of every nation what it ought to be; because there is a vast restraining, softening, elevating influence in the Christianity that is being taught in all our churches and in all our schools, though we do not now see the fruit of it. "One soweth and another reapeth." I have heard good Lord Shaftesbury (cheers) say that he believed that in very dangerous days of ignorance, and degradation, and drunkenness in this England of ours, the Ragged Schools had saved us perhaps from a revolution, because there is an indirect power and influence in Christianity which no one can gauge, and no one can possibly overestimate. You see what a work we have in hand when we take hold of the child as the future head of society! I would we might be doing all that is possible to educate good men and Christian citizens for the future of our land.

Then I have said that the child is the head of the Church. The child may become "a burning and a shining light." If it be inquired at the last day—I know not whether it will—how the child came into the fold, I feel sure it will be answered in many cases, not through this church, or this college, or this minister, but through the Sunday school. (Cheers.)

How are we to discharge our duty towards the child? Our ways are made much easier through the work of those who have gone before. The pioneers in Sunday school work had to teach mechanical reading; if they had not done so, large numbers of the children would never have learned to read at all. Happily this is done for us elsewhere than in the Sunday school. We have a great advantage, therefore, over those good pioneers who made the way for us so much easier. We must try through that key of knowledge to open to the children all the treasures they need, beginning with that treasure of all others, the Word of God. We do not meet in our Sunday schools in order to teach the children scholarship or secular knowledge, but religious knowledge. In the few golden hours we have at our disposal, we have barely time to try and lay upon their hearts the rich, warm, simple

and saving truths of the Gospel. I have never been so foolish as to say there can be no education without religion, but I do say there can be no safe, sound, and complete education without religion. (Cheers.)

Then we have in these days such a wealth of good books to help us all. I speak as one of the honorary secretaries of the Religious Tract Society—a position I have occupied for many years, having formerly for my colleague the revered Dr. Stoughton, and now the gifted Dr. Monro Gibson. Charles Kingsley said: "We ought to reverence a good book." I believe the Religious Tract Society with prayer and care desires to send forth only good books—not goody-goody books, but a healthy, fine toned, and above all pure Christian literature, to stem all the poison that is coming forth, alas! from the printing press of to-day. God bless the printing press, and keep it from this poison. Every nation will derive more and more power from its literature. And there are none who can do a wider work in trying to stem the flow of harmful literature and promote a pure and healthy literature in the homes of the young than all our Sunday school teachers. And the Religious Tract Society has of late years devoted its special attention to the literature that we put forth for the young.

And I would echo those words I heard almost as I entered this evening. (I am sorry I have not been able to be present during the whole of the meeting, because I have been down in Kent to-day with my own schools, of 1080 scholars, and I left them to get here in time to speak a few words.) I heard as I came in that reference to the need for the Holy Spirit, which is one of those points we should carry deep in our hearts from every Convention. We have depended too much upon ourselves, too little upon the Spirit of the living God. There is a splendid prophecy in the book of Zechariah. Zerubbabel was sent to build the Temple. Yours is a harder task than his. He had only to build a temple of stone; you have to build a Christian character. When Zerubbabel shrank from all his difficulties, the angel of the Lord sent to help him said: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." And so, Christian friends, when we look at this subject—the child—and, thinking of all our difficulties and shortcomings, are ready to ask: "Who is sufficient for these things?" let us remember these words, spoken thousands of years ago to Zerubbabel by God Himself: "Not by might, nor by power, but by My Spirit, saith the Lord." (Cheers.)

The meeting closed with the singing of the hymn "Abide with me," followed by the Benediction, pronounced by Bishop Fowler.

FOURTH DAY,—TENTH SESSION.

Friday, 15th July.

The Tenth Session held on Friday morning at the City Temple was opened by a service of praise and prayer, conducted by the Rev. Alfred Rowland, LL.B., B.A., Chairman of the Congregational Union of England and Wales. The hymn "I my Ebenezer raise" was then sung, and the Rev. George Hawker led the meeting in prayer.

Prospects of Peace.

The Hon. S. H. Blake (one of the Vice-Presidents of the Convention) took the chair at the morning session on Friday, which was held at the City Temple. He said:—One word, my Christian friends, before we enter on the duties of the session.

> "God moves in a mysterious way
> His wonders to perform."

There must be a feeling of joy in all hearts, and it looks as if God had sent down His angel of peace and was about to close the war.*

We have had a good deal as to Sunday school organisation. We have had a great deal about the Bible—we never can have too much about it—but it is well that we should ever remember that it is all cold and dead and lifeless without the power of God's Holy Spirit, and we are very rejoiced on this morning that we are to have a discussion on that great force and power to every Sunday school teacher. I rejoice that Mr. Meyer is known on the other side of the Atlantic as well as here by his voice and by his books. Mr. Meyer is to address us this morning on the

OFFICE AND WORK OF THE HOLY SPIRIT.

By the Rev. F. B. Meyer, B.A. (*London*).

In so short a time as is allotted to me this morning it will be impossible to touch on the merest outskirts and fringe of that grand topic which has been entrusted to me. But I pray that every word

* The reference is to the news of that morning's papers that peace was likely to be concluded soon between America and Spain.

may be fitly spoken, and may result in that spiritual power without which all our organisation must be in vain.

Let us take common ground together and so climb into the very heart of our subject. It is admitted by all of us that our Saviour Christ was conceived by the Holy Ghost of the pure virgin, and that for the first thirty years of His ministry He was beneath the control and direction and infilling of the Holy Spirit of God. He had been one with Him from all eternity in the mystery of the blessed Trinity, but now there was a new indwelling of the Spirit in the human body of Christ. And as our Saviour walked backwards and forwards upon the hills that surrounded His native home we can imagine how the wind brought home to Him the wail of a dying world and entreated Him to hasten to its help. There were Jairuses that needed their daughters to be raised, Marys that needed Lazarus to be called from his sleep, many who were in dire distress of every kind. And yet the Lord Christ forbore to come to their help because as yet He had not received the especial anointing of the Holy Spirit. It would seem as though He felt that though by His original nature He was one with the Holy Ghost, and in His human birth had been conceived by the Holy Ghost, yet he dared not attempt His earthly ministry until He had been anointed by that same Spirit. At last you know how He came down to the valley of the Jordan and was there baptized of John, and emerging from the water and standing beneath the blue sky, there was a motion, a trembling motion as of a dove, and the Spirit anointed Him. And St. John the Baptist says, "I beheld the Spirit descending and abiding upon Him," as if the Spirit of God at last had found His nest and resting-place. Then our Lord came into the synagogue of Nazareth and indicated by His first utterance that a very decisive epoch had been inaugurated, for He said, "The Spirit of the Lord God is upon Me, and He hath anointed me to preach."

Now, I want to ask this great Convention this morning if He that is the most glorious, if Jesus Christ the Son of God dared not approach His life work until He had received the special anointing, are we not foolish to send Sunday school teachers to their classes and students from our theological halls to their pulpits without seeing to it that they have been instructed in the doctrine of the Holy Ghost, and that they have been led to seek the especial endowment and equipment of power. Through His earthly life our Lord wrought in the power of the third person of the Holy Trinity. We must always remember that. The words He spoke, the miracles He did, the death He died, were all through the indwelling and anointing power of that same Spirit, and when presently from the Mount of Ascension He went back to His Father, if I may dare to put it so, the one consuming passion that took Him there was that He might have the power to give to His Church for her work what He had received from the Father for His. And when He entered the most holy presence of the Father and was greeted with the Father's welcome, "This is my beloved Son in whom I am well pleased," it was as though He said to His Father,

"I ask of Thee nothing for Myself; it is enough for Me to be glorified with the glory I had with Thee before the world was made. But I do ask that in My human nature, My glorified human nature, I may have the power as the head of My Church of communicating to the whole membership of My Church that same divine power and anointing by which I have wrought My work in the world." And it pleased the Father that in Him should all fulness dwell. And as we understand the words of St. Peter on the day of Pentecost, he at that moment received from the Father the promise of the Spirit.

I want to ask you to ponder the immense force of that word "received." He was one with the Holy Ghost in the Trinity. He had been conceived by the Holy Ghost of the Virgin. He had wrought His life work in the power of the Holy Ghost. And yet it does seem as though there was a definite transaction by virtue of which from God the Father our Christ, the living and anointed Head of His Church, received from the Father the fulness of the Holy Spirit into His human nature that then He might shed it forth upon His Church. Then you remember, when He was so charged and filled, He turned at once to His waiting people and shed on them that Spirit.

Now let us for a moment understand the precise parallel between the work of the Second Person and the work of the Third Person of the Holy Trinity. The Second Person, Jesus Christ, was amongst men from creation, and yet there was a special moment when He became incarnate, so the Holy Spirit was brooding amongst men all through the ages of human history, but there was a distinct and special moment when the Holy Ghost descended on His Church. Just as the Second Person of the Trinity found His home, so to speak, in the body born of the Virgin, so the Third Person, the Holy Spirit, found His home in the body of the Church, the mystical body of Christ. And as the Second Person of the Holy Trinity wrought through the human body, and by it produced the marvellous results of His ministry, so did the Third Person of the Holy Spirit descend to work through the mystical body the Church, and through it to work out the glorious results of His ministry. And just as Jesus Christ was for thirty-three years in our world until He ascended, so we believe that the Holy Ghost is literally in the same sense in the world by the Church until He, too, shall at some distant season perchance withdraw. Thank God, there has been an ascension of Christ, but there has not been an ascension of the Holy Ghost, and, therefore, we believe that He is still in the Church—literally and absolutely here.

Now, you know the Roman Catholic Church calls herself the See—the Holy See. The word "see" is the Latin word *sidere*—to see. The contention of Roman Catholic theologians is that the Holy Ghost sits upon the Roman Catholic Church as His throne. Now, we admit, indeed, we steadfastly believe, that the Holy Spirit has His see or throne amongst men, but it is not the blood-stained Church of Rome. It is the Holy Catholic Church, the bride of Jesus Christ. And He is literally and absolutely in the midst of His Church; and what is true

of the microcosm of the whole Church is true of the microcosm of any individual Church, so that whensoever a minister stands up in his pulpit or a Sunday school teacher in his class to speak for the loving Christ he may absolutely depend upon the co-operation, the fellowship in work of the Holy Spirit, of God who is with him, absolutely in his service.

I saw the other day two men at work upon a beam of wood, sawing it through. The one man was on the top of the pit-mouth. Another confederate was evidently beneath, and these two were at work together upon the same beam. And I was able to tell the rhythm of the motion of the body of the man I could *not* see by the rhythm of the motion of the man that I *could*. And I saw at once an analogy to help me, that whenever you stand up to do the work of God you have an unseen confederate with whom you may always co-operate.

But it is not only for us who long to know how we may have to the fullest in our life the co-operation and fellowship of the Spirit—and here let me announce a law which everybody is familiar with, that law of mechanics which many of us learned years and years ago, but which is very helpful in this juncture of our thought. If you will obey the law of the forces, the forces will obey you. For instance, I want to saw this wood. I put up the machinery of a saw-mill. This stream shall supply my water-power. But if I want that water to help me to do my work it is not for me to insist upon it rising uphill, or in some other way obeying my whim. I must be prepared to consider the law of water, that it seeks its own level, that it must pulsate in a certain way, and throb against the wheel, and only when by my wheel I have obeyed the law of water is the water compelled to obey me.

I asked a man when there was most electricity in the world, whether to-day or in the days of King Alfred. He put on his considering cap and answered, "Why, sir, of course there is more electricity in the world to-day than there ever was." I said, "My friend, think for a moment. There was as much electricity in the Garden of Eden as there is in the world to-day." Before Adam walked this place, before Eve drank of the river of life or eat of its fruit, there was electricity in the world, in the cloud, in water, in motion, everywhere around. But Adam did not understand its laws. Methuselah did not understand them, King Alfred did not understand them. It was left for Edison, and for men who have followed in his track, by days and nights of study to comprehend the laws upon which electricity works, and then by complying with these laws to call on electricity to perform the functions of our civilisation. What are our contrivances, what is our carefully-constructed apparatus, what is all this machinery with which the world is full, except so many contrivances obeying the law upon which the great forces work—which the man who can convey most actively can command most imperiously.

So it is with the Holy Spirit. There is as much of the Holy Spirit in His Church to-day as there was in the day of Pentecost. The Holy Spirit does not need to be cried out to as though God were deaf; the

Holy Spirit does not need to be entreated by long days and nights of prayer; the Holy Spirit is not unwilling to come to our help; but He must wait until we have complied with the condition upon which He works, and directly the simplest man here complies with the conditions of the Holy Ghost that man instantly may command the power of the Holy Ghost for his work.

First, then, you cannot disassociate the power of the Spirit from Himself. There are many people who speak about "It" who should speak about "Him." There are many who talk about power who should seek the Spirit in whom the power lives. And you will make a profound mistake if you are always ambitious for the attribute or quality, apart from the person of Him of whom that quality and attribute is the property.

Then, secondly, we must see to it, that we are prepared for the Spirit of God to cleanse the nature in which He shall reside. God Almighty is not going to put pure water into a filthy bucket. God Almighty is not going to co-operate with men whose hearts are steeped in selfishness and impurity. And if you and I want to work with the Holy Spirit we must be prepared for the cleansing graces of the Holy Spirit to relieve us from the constant pressure of selfishness and sin.

Then, thirdly, if we would have the infilling co-operation of the Spirit of God we must be very careful to seek only the glory of Christ. The Spirit of God glorifies Christ as Christ glorifies the Father, and if you and I are going to work with the Spirit of God we must have but one aim—Christ. Before you leave your room to address your class you must have a private conference with the Holy Spirit. You must be prepared to say to Him that you have but one purpose in the message you are going to tell, and it is to make Jesus Christ more glorious before your scholars, and it is just in proportion as you enter into the very heart of the Holy Ghost in this consuming passion that the Spirit of God will enter into your life and will co-operate with you.

And then, fourthly, you must be very careful to seek the Holy Spirit along the line of the word of God. There have been a great many holy men in the past ages, and indeed some are living to-day who think that the Spirit of God works spasmodically upon the heart and apart from the written word of God. And there is nothing so hurtful to a Church or to an individual as to divorce the Spirit from the Word. And therefore we must always put the word of God in the forefront.

And then, fifthly, we must receive the word of God by faith; Gal. iii. 14, establishes that not by emotion; not even by heartrending prayer; not by protracted supplication, but by simply opening our whole nature to receive the Spirit of God in all His anointing equipping fulness. The Spirit of God may be in you, He may not as yet have anointed you. You may have appreciated Him as the Spirit of regeneration, and the Spirit of sanctification, and the Spirit of inspiration, but you may not as yet have recognised Him as the mighty Spirit

to equip, to infill, and to co-operate with and to have fellowship with you in your work. And what God calls you at this moment to do as I apprehend it, is to say, "By the grace of God I am not going to rest in my life until I know in my own character what it is to be anointed and infilled with the Spirit of God."

There are these five steps which Andrew Murray has so well enumerated, and as I utter them before resuming my seat I ask every one of you to take these positions mentally and spiritually. First, there is such a blessing as the anointing power of the Spirit. Secondly, it is for me; that is true, because St. Peter said: "The promise is to every one whom the Lord our God shall call," and if God has called you the Spirit of Pentecost is for you. Thirdly, I have not got Him in that sense—and let that strike a chill upon every man and woman who is in that condition—as I have not yet received the anointing. Then, fourthly, I am prepared to make any sacrifice to receive Him; and then, fifthly, I yield myself to Christ that He may communicate it. And then, without spasm, without emotion, without any phenomenal experience probably, but quietly, gradually, and almost imperceptibly as the dew distils upon the grass, and as the rain drops from the sky there shall come upon your waiting recipient spirit the gentle, holy infilling and anointing Holy Ghost, and you shall go back to your work as those Apostles went to their preaching in the evening of the day of Pentecost, as those who have received God's greatest gift. Let us pray.

O Saviour, Thou dost baptise with the Spirit. Thou hast given us the wish to do Thy will or we would not be here to-day. But many of us are conscious of a great lack of power, and we do ask that this morning we may have that hunger and thirst met. We come to Thee: we desire to receive Thy best. We yield ourselves to Thee that anything that hinders may be taken away. And now, without looking for anything like a tongue of flame or a rush of wind, we quietly submit ourselves to the blessed Spirit, and by faith we hear and now receive into our nature His mighty indwelling, His anointing, His power. Let the heaven be opened to us now. Let the dove-like Spirit come. Let our whole nature be empowered with new power, and from this moment may there be a deep consciousness of God in our life, but a new power and God in our ministry and the co-operation and fellowship of the Holy Ghost always. We give glory to Thee for Thy great gift and ask that we may not miss one crumb of what Thou hast prepared for us, for Jesus' sake. Amen.

The CHAIRMAN: We all sincerely thank Mr. Meyer for the divine message to us. It was worth while coming to London to receive that if we receive nothing else. We will now sing the hymn, "Lord, speak to me that I may speak," and make it a prayer as we sing.

After the hymn had been sung the CHAIRMAN said: I think our beloved sister must have written that hymn after she had got the

fulness of blessing of which she wrote and of which we have heard this morning. Our good friend and beloved brother, John Reynolds, I met in New Orleans one afternoon, and I said, "What are you doing here?" And he said, "I have come all this distance on Sunday school work." I like to say this to everybody in New Orleans, and I have travelled thousands of miles for nothing else. And when I enter into the business houses as I used to when in business they say, "What are you here for?" "Sunday school work." "But you came for something else, didn't you?" "No; I came for Sunday school work"—and they begin to talk in New Orleans. They say, "There's a man come these thousands of miles for Sunday school work alone." Now I want to introduce you to an object-lesson this morning. He has come 16,000 miles for Sunday school work and Sunday school work alone. It is an object-lesson to see a man that has been travelling six weeks to come to this Convention. And I have great pleasure in introducing to you our friend.

EXTENSION OF THE WORK IN VARIOUS LANDS.

By Mr. ARCHIBALD JACKSON (*Melbourne, Victoria*).

The topic assigned to me is one upon which I scarcely feel qualified to write, as it presupposes an acquaintance with the condition of work in all lands where the Sunday school has become an active force in religious life. These conditions vary according to climate, education, and national characteristics, and while there is much that is general to all in the principles of our work, methods practical in some cases may not be applicable in others.

So far as personal knowledge goes I can only deal with aspects of the work common to all and indicate what seems to me to be the position generally and the lines upon which development or extension can be made.

Better organisation was at the root of extension. England and America lead, but even in these lands it is yet far from perfect. Those familiar with American methods know what a prominent place organisation holds in their programme. From centres it should be possible to gauge the condition of the country associated with each without difficulty, and to trace either its advance or retrogression. The London Union through its Council is endeavouring to organise Sunday school forces within the home land, and is also encouraging and stimulating the colonies to do likewise. To the north the same spirit is manifest in the framing of the constitution for a Scottish National Union. A broad constitution will lead to development and local organisation, and an extension and consolidation of the work.

From American reports at this Convention and her now widely circulated newspapers it is evident that the same spirit is abroad there, and that they recognise that this question lies at the root of extension. Hence State, city, township associations and primary unions with the

Convention as a rallying point. Some States are completely organised, we are told. If so that is a great attainment, and we hope by the maintenance of this complete organisation they will always stand to the front as object lessons to less enthusiastic countries.

In Australia we are weak. Population is sparse and widely scattered, distances are great. Associations in Queensland and South Australia are numerically small. Western Australia has scarcely commenced; New South Wales, apart from a few struggling denominational unions, has none. New Zealand has provincial associations comparatively strong, and in Victoria there are seven or eight denominational, and one undenominational, unions. They are ready and willing to co-operate in any great movement, but the time is ripe for extension on a broader basis.

What we urgently require is an association in every colony, reporting annually to an Australian Council. Each association to organise within its own borders, co-operating with the Council, which in turn will constitute the connection with the International Lesson Committee and the World's Sunday School Convention. Only by creating channels can we hope successfully to communicate intelligence and receive in return reports from outposts to guide future efforts. The difficulty is to create a feeling of responsibility and an adequate conception of the possibilities of regenerating the world through a concentration of effort upon the childhood of a country. It would require a much longer paper than the time at disposal will permit to place before the Convention the benefits to be derived by a completed organization. Nor is it necessary. The story of extension has been ringing in your ears all the week. It is patent to us that in no time of secular or Christian work can satisfactory results be attained without it.

I wish to point out, however, that in a peculiar sense we are dependent on organisation both for the maintenance and extension of the Sunday school cause. This may be regarded as the mere emphasising of a platitude. Its voluntariness is at once its glory and its danger. The loss of leaders by death, illness, or removal from spheres of usefulness leads too often to retrogression. Less experienced workers are thrust sometimes into their places and in a few years schools, at one time models of order and efficiency, drift through neglect or indifference into a state bordering on chaos. There is constant need of touch with a central organisation to quicken schools and local societies into a sense of their obligations and responsibilities.

If I say organise, organise, organise, some may exclaim, "Too much machinery." My friend, until you get the machinery you can't take the contract. My next point is—

2. *Greater Concentration on Childhood.*—The child in the midst has been the central thought in this Convention. The Christian Church has not yet realised the possibilities of childhood. When it does you will see something like an equalisation of expenditure. There will not be a thousand pounds a year spent on running a ministry to adults and twenty or thirty pounds on double the number of children. There

may not be too much spent on sleepy, self-satisfied "grown-ups" who yield but a poor return, but there is far too little spent on the young. The better the Church understands the plasticity of childhood and its own opportunities the greater the extension everywhere.

It is ours as teachers to help mould this sentiment. Pardon me if I seem to take a narrower ground and put in a word for individual concentration. We are warned about the man with a hobby, but the hobbyist's concentration constitutes his success in his own department. I do not suggest that in the Sunday school you should find your only Christian work—that would cramp you, for you must get a broad outlook; but I do say make it your *principal* work. Concentrate your efforts upon it, and do it conscientiously. In my own land I have noticed a distinct loss of interest through too many claims by other societies. One has practically "pumped" the whole constituency. You can't do visitation, sunshine work, street preaching, run two schemes of Bible study, attend social committees, literary societies, and do your duty as a teacher thoroughly. If you are to assist in pushing the Sunday school extension chariot you will find that your time is pretty fully occupied.

3. *Adoption and Adherence to the Uniform Lesson.*—The statement that no other movement has contributed so greatly to extension of the Sunday school as the International Lesson plan is generally accepted. Its mission is not yet completed. There is room for advance, and the present gathering is an opportunity to lay stress upon the fact. It does not become a visitor to dogmatise, but I believe Scotland, next best place to Australia, would be a distinct gainer by falling into line. They would benefit themselves and us by this strong link, and it would be worth while giving the Primary International Lesson—some of us want it all the same, and believe it an extension—to win them over. The splendid and accurate literature which lies at its back is not the least of its advantages. By loyal adherence and patient striving for light and guidance, we can still develop and extend along this line, and I am glad to speak for a country in which there is no jarring note of discontent. Except in the Church of England in Australia, the International lessons are universally adopted.

4. *By Higher Education.*—In a more comprehensive sense than ever "the schoolmaster is abroad." The standard of education is being raised everywhere. If we are to stand well with our scholars, with our work, with educational methods, we too must make a very distinct advance.

America leads the way. So she should, for she has most at stake in seeking to mould the character of descendants of the heterogeneous masses swarming to her shores.

In Great Britain and the Colonies we have teachers' examinations, preparation classes, and normal classes too, but they are neither general enough nor appreciated enough to meet the demands of the times. We are too much given to drawing up schemes, and regulations, and the issuing of invitations. Let us make a propaganda of this

business; that means extension in its best sense. I cannot spare time to speak of our own Normal College in Melbourne, with its two years' course, comprising Biblical History, Christian Evidences, Theory of Teaching, and the Art and Practice of Teaching. Some 200 of the students are in our schools, and not a few in the mission fields of India and China. To graduate in that college has been accepted as a standard of qualification for foreign service by several of our missionary societies. I wish we had been placed for report at this Convention instead of China. My boy wrote me this week: "Grandfather has measured me against the door-post, and I'm five feet one-and-a-half inches in my stockings." You should have measured the younger son at this Convention, and you would have found him a growing child. Next Convention you would have seen him a bit taller. You know he can pull an oar, and you know how he can bat and bowl—well, in this higher and better game, warfare, if you like, we pray to be worthy of an honourable place.

The pressing home of this object leads me, in passing, to refer to the training of special workers, such as field-superintendents, missionaries, agents, and the like. The Bible Normal College of Springfield, Massachusetts, is the outstanding advance in this direction. Why should not the Bible Institute of Glasgow follow with a Sunday school department on similar lines. What the Band of Hope Union of the United Kingdom is doing by means of its lecturers should be done for the Sunday schools by qualified normal workers. For every one so sent out you are raising, not hundreds, but thousands of teachers to the higher platform.

Again we see developments in the lectures given by Mr. Archibald of Canada before the theological schools, and I think I am correct in saying that Scotland has been doing a similar work in two or three of the divinity halls. This should gladden our hearts, for the better instruction of the ministry in Sunday school methods will prove no mean factor in extension. But here let me say that if any association determines to send out a field-worker or agent, see that he goes forth to do his specific work. Don't put him in an office to interview, or keep books, or address circulars, or attend to details, or, worse still, raise his own salary. Make him an aggressive force. In passing round the corner of Mount Gilboa, near Jezreel, lately, I saw a moving mass of green stuff coming along the track with a Syrian peasant in attendance. It's a wonder he was not on top of the load. On approach we saw four thin legs, almost hidden, two ears, and as we moved astern, a tail. It was a donkey. I could not help saying sorrowfully to my guide, as the procession passed, "There goes a paid Sunday school secretary and his committee. He is hidden in the stuff."

Trained workers, either paid or unpaid, by churches would minimise if not do away with "the one-eyed policy" of closing schools for long periods in the summer. It could be done by them either by enlarged classes or desk teaching. I visited in this land lately a mission school with between four and five hundred scholars that was closing its doors

for three months. The practice seemed general in that part of the United Kingdom. If teachers were going holiday making three months, the children of the slums were not. A trained man or, better, a trained Christian lady—could keep the mission together when necessary. Missions of that magnitude are worthy of it, and a church would make a good investment in getting one. With a climate that in summer reaches at times 109° in the shade, we have not yet entertained the question of closing our doors, although we dearly love holidays in the Sunny South.

We are not likely, I think, to forget the lesson on higher primary education given on Wednesday by Mr. Black and the gifted ladies of the American delegation, who invited us to step down to the child that we might climb up.

But I must be brief, and make haste to say a word or two on—

5. *An Improved Literature.* I said a little while ago that we had a literature of which we have reason to be proud. Quite so. But that does not mean that we are satisfied with it. Here I refer more particularly to literature as connected with teaching. Private enterprise and competition are helping us to develop it. We strive as though we had not yet attained. We can place the American *Sunday School Times* and the English *Sunday School Chronicle* on the table alongside either the secular or other religious paper and not feel ashamed. Then there is the *International Evangel*, with its wide-world outlook. I think—pardon the egotism—you might even give the *Australian Teacher* a place not far off. Again, we look at Uncle Sam, and say with colonial irreverence, "Good on you, old boy." With your commentaries, your magazines, your quarterlies, your pictures—by the way, we take 400 picture rolls a quarter through our depôt, and I suppose about 1000 silhouettes—your leaves, your Kindergarten cards, and blocks and sand maps, you are doing splendidly. The kangaroo can't roar or cheer you, but he hops with delight. But to Father England, the home of literature, we say, "Wake up, Governor." You're getting too stout. It's not for the small boy to tell you how—he can only think; but there's room for extension. The young world calls for something fresh and beautiful. The eye as well as the ear is open wide to receive. Time fails me to speak of India's noble effort to establish a literature of her own as well as of others; but type and ink and brush and colour are great factors in extension work. Lastly, Extension

6. *By Missionary Effort.* This Convention has been retrospective and prospective. It has been a story of extension all through—a record of work accomplished, of new opportunities opening. Our hearts have burned within us as we have talked by the way. Home missionary effort has been ably voiced. The home department, with its individual membership, its cottage and drawing-room classes, invites us to still go forward, and Mr. Maxwell's address on the work among coloured people in the Southern States stirred your souls. To the foreign reports, as given by Mr. Burges and Mr. Ikehara for India

and Japan, and Mr. Holmes for the Continent, I need not refer further than to say that there are other fields to conquer. China and others call. Russia may yet show an open door. Spread the glad tidings; but while we reach out to other lands, strengthen the position at home. There are heathen at our own doors. On good authority it is stated that one-half of the population of one of the largest cities in the United Kingdom (450,000 people) have no Church connection. The drunkenness, the selfish greed, the prostitution, call as loudly as any heathendom. Savages are in many respects better off than the hordes of our city slums, and perhaps less hard to deal with.

I want before closing to tell you of a work of our own and the necessity that lies upon us to prosecute it. With one exception the colonies have pronounced in favour of secular education. Personally I am proud of the system, although I reflect neither the mind of the Churches nor my own committee. I believe it to be our opportunity and the magnification of our office in the eyes of the public.

Secular does not mean irreligious, as Dr. Clifford has lately shown. The leading evangelist of the United Kingdom testified that the most maligned of our cities was a "godly place," and I go back after my visit to Europe with his judgment confirmed.

The secular acts throw great responsibilities upon our Sunday schools. While doing our best for the city—I speak here more particularly for my own—we are trying to reach out to the children scattered sparsely throughout the country. In connection with our Bush Mission we have about one hundred and fifty schools associated, and half as many more have been established and passed over to denominational charge. In this we have been following in the footsteps of the American Union. Scores have been started and after running for years have been closed either from want of workers or no further necessity. Whenever we found a Christian willing to work and children to be taught we encourage and assist in the formation of a school. In farmers' barns, or in the houses, selectors' huts, village settlements, in the forests, with logs for benches, under spreading trees, or in the great bole of a eucalyptus giant, schools have been founded and fruit reaped. By visitation, free supplies of literature, correspondence and conferences, we help build Bethels in the wilderness.

Queensland is following in our footsteps, so is South Australia, and the others are coming along. We need field workers, and God speed the day for their call. Before another year passes Victoria hopes to send out her first bush missionary—I mean the first devoted exclusively to this work. He is in training now. I think I see his van at the door and the committee coming down to give it their blessing. His hammock swings across corners, his cupboard is full, his forage is stowed, his stock of Sunday school literature is complete. That van will cheer hearts in lonely homes, in great solitudes. The lantern will delight the children and gather them in. Plain and forest will be made glad with the voices of the children. In a few years we

should have not one hundred and fifty but three or four hundred missions.

The motto of the Society of Foresters is, "Take, eat, give." We have tasted of the fruit of the tree of life, and we are commanded to pass it on. We will for long hear the music of the great choirs that delighted us with their ministry of song at the Crystal Palace on Wednesday. It was at once a revelation and an inspiration, a unique manifestation of Britain's supremacy at least in one department. We go forth to try and emulate this, and the other good things we have seen and heard at this Convention, and to help make the sweet strains of our Sunday schools' harmony in all languages, girdle the globe and link them by prayer as with gold chains about the feet of God.

The CHAIRMAN: We thank Mr. Jackson most heartily for his most helpful and instructive and splendid paper. I think there was a wonderful fitness in the selections made by this committee, who has done its work so admirably. Mr. Jackson has reminded us that the flag of his country is a kangaroo. That goes, I understand, by leaps and bounds, and judging from the way this work has been done I hope we will all put upon our flags the kangaroo to show the way we are going to make progress in this work. And now we come back again to the United States. I observe that it must be thought by the gentleman who got this programme up to be a very small place, because the speaker is simply described as of U.S.A. I will go further and tell you that it is Mr. C. D. Meigs, of Indiana, who will speak to you upon the most important question of

ORGANISED SUNDAY SCHOOL WORK IN AMERICA.

By Mr. C. D. MEIGS (*Indiana*).

Dear friends,—I am going to speak this morning about a great topic—organised Sunday school work in America. This topic has no reference to individual Sunday schools, but to international, inter-denominational, association Sunday school work.

When we landed in Liverpool last Sunday morning some gentlemen very kindly came to greet us. I said I would like to see the largest and best Sunday school. One friend replied: "I think such a school" —giving it a name—"is generally considered the largest school." "How many scholars?" I said. "Three or four hundred. Over in America you get them by the thousand, but in England we are satisfied if we get them by the hundred." Satisfied! Satisfied if you get them by the hundred! Oh, my friends, we hope this Convention will make you dissatisfied with the hundreds, and will lead you to yearn for the thousands and show new methods by which you can reach them.

Some one has said you can do a good deal with a Scotchman if you catch him young. It is just as true of an Englishman, a Frenchman, and I begin to believe it is true even of an American that you can do a good deal with him if you catch him young. In fact it is true of

a horse; it is true of any animal, or any man, or any child—you can do a good deal with them if you catch them young. The International Sunday School Association is organized for the very purpose of "catching them young" and training them in the blessed truths of the Bible. If you wait till they get old before you try to catch them, it may be they will do more with you than you are able to do with them.

I should like to ask two questions, and try to answer them. First, why should we reach the "masses" with the Gospel? Second, how can we do it?

First, then, why should we? I find as I read this blessed Book that God has divided the world into two classes, two classes only, and He has a word for each class. Let me put them on the blackboard. Here they are

LOST	SAVED
"COME."	"GO."

There is not a sinner in all England, in all the world, who is such a sinner and has strayed so far away from God that Jesus Christ has not put out a standing invitation to him to COME to Him for salvation.

Now, the word to the saved is a different one and a shorter one. It is Go. Jesus Christ tells us to go, and how far to go. "Go into all the world and preach the Gospel to every creature." Some of us think that is most too far. We cannot go that far. I have often wondered what we should say if the Great Judge did call us up and ask, "Did you hear My command to go, Christian?" "Yes, Lord, we heard it. We got it by heart." "Well, did you go?" "We didn't go very far." "How far did you go? Did you cross over the State?" "No, we didn't; we live in a large State—we couldn't get across." "Did you cross the county?" "No, we didn't cross the county." "Did you go to the end of the street you live in?" "No, Lord; our street was the longest one in the town. We didn't get to the end of it." "How about that family that moved in right across the street a few months ago? Did you ever invite them to your Sunday school?" "Well, Lord, we intended to do so. We started several times; but if you will give us one more day we will take the Gospel to them." Christ says, "Go into all the world and preach the Gospel to every creature." The Christian has been as slow to go as the unconverted has been to come. It seems to me we have been very slow in obeying that command—"Go ye into all the world and preach the Gospel."

I am told somebody asked Lord Salisbury how long it would take

the British Government to carry a personal message from the Queen of England to every living person on earth, and after thinking for a moment Lord Salisbury said: "The British Government could carry a personal message from the Queen to every living being in eighteen months." And some of you know very well that the great British Government took a complete census of India in a single day. And there has been nearly 1900 years since Jesus Christ said to the Church: "Go into all the world and carry My message to them." And yet while I stand here to-day speaking to you, to every tick of my watch some poor lost soul goes down into a hopeless grave never having heard the personal message of Jesus Christ because we Christians have been so slow.

In the United States, out of every hundred persons we have about twenty-five who are active Church members, or rather belong to the Church. We call ourselves a Christian nation, but only about twenty-five out of every hundred are really identified with the Church. That leaves seventy-five who are out. I find no place in the Book where we are commanded to tell the seventy-five to go to the twenty-five, but it makes it very plain that the twenty-five are to go to the seventy-five to let them know the gospel of the Lord Jesus Christ. It seems to me, if we are to be Christians, it is time for us to be working more earnestly, more successfully than we have been doing, to reach these children by the thousand.

The question is, How can we do it? *Answer*: Organize our Christian forces and *go after* the masses. We can never reach them by *pulling the church bell on Sunday.* The bell makes sweet music, but it is a very poor *missionary!* There is nothing in its brass or silver tones that will convince sinners that we Christians are concerned about their souls. If we want them to believe that we are, we must needs go and tell them so. "A *voice*"—a voice, a living, loving human voice, not a "sounding brass," is what they will heed when they hear it. And so in America we organise our Christian forces, having state, county, and township Sunday school associations, interdenominational in character, and all auxiliary to the International Association, which we look upon as the parent of all. And well we may, for at the now "historic" meeting, held in my own home, Indianapolis, in 1872, where the International Association was born, and where the "Uniform Lesson System" was started, not one word was said about state or county Sunday school associations or organizations, while now, in twenty-six short years, every province in Canada, and every state and territory in the United States, save two of each, has an "Interdenominational Sunday School Association," with more or less of the counties and townships organized in the same way, the township being auxiliary, and reporting, and contributing to the county, the county to the state, and the state to the International Association. In Indiana every county and 80 per cent. of the townships are thus organized.

[Making use of the blackboard at this point, Mr. Meigs showed a

number of concentric circles, which he proceeded to fill up as he went along. These circles represented the various Sunday school associations. The outside circle he marked "International Sunday School Association," and so on through state, county, township association, individual school, and the home department, until in the inmost circle he put a mark to represent the boy.]

Proceeding, Mr. Meigs said: All this machinery is set moving that we may reach that boy. Someone says, "That is a great deal of machinery to set moving just to reach that boy." Ah, my friend, it is a boy. Imagine it is your boy, and then you will think he is worth saving perhaps. Now, then, let us set this machinery at work in order that it may reach the boy. I want the church here.

There is the church (drawing outside the circles a number of churches). One is called Methodist, another Presbyterian. Here is another which we will call the Congregational Church. And I might go on to make a church for every denomination. Now all this machinery over in our country is put to work in order that we may reach that boy and get him into that Sunday school, or that, or that. We don't care which one so that we get him. And we not only want to get him into that school, but we want to make that school such a good school that when we get him there we can hold him. It is one thing to bring in new scholars, but the thing is to hold them there, and by this association we propose to make the school so attractive that when we get the boy one Sunday we shall have him the next.

We see it is too far from the International Association to the boy. Professor Hamill can't reach every boy. We must be helped if we want to get at him. So we will mark the next circle inside the outer one "State Association." Now we are getting closer. But we are not near enough to the boy yet to lay our hand upon him, and we cannot save him till we do. So we shall have to get some help, and must go a little way closer to what we call the "County Association" (marking the next circle). Now we will get right to the door of his home pretty soon if we get on with this organization. The State I live in is 300 miles long and 150 wide, and it contains 92 counties. Our great State Sunday School Association covers all this, it is inter-denominational, and we hold conventions. But even the counties are some of them 40 or 50 miles long. They are divided up into townships, and each township is sometimes six miles square. So we are too far from the boy yet. We must get nearer with our organization, so we have next to the "Township Sunday School Association" (marking the next circle). We are getting close to the home now. We got the best workers we can find in the township interested in that boy. He is not in anybody's Sunday school, but we are not yet close enough. We can hardly hope to convert him in a township. And we get a little closer still and here we have (marking another circle) the School. Now then, we have got the school pretty close to him and him pretty close to the school, and we want to get him in. But you see there is one more circle, and this if we get a little

closer to his heart and to his home, and that ring is called the Home Department. And we want to get his mother interested in saving the boy. We think that his mother ought to be our best assistant teacher, and by getting her in the Home Department, we may get the boy into the Sunday school up yonder.

Now, friends, there is the organization. There are the wheels within wheels, and they go round in order that they may help us to save the boys by the thousand, and make us dissatisfied if we find we are only saving them by the hundred.

All these separate Sunday school associations are officered by the most earnest, wideawake, aggressive workers, gathered from the various Protestant denominations, and each association holds from one to four (and often even more) conventions and institutes during the year. These institutes have come to be regular "free schools," and I may say "high schools" for learning better and more successful methods of Sunday school work. You can see at once what "organization for evangelization," and for co-operation, education, stimulation and agitation means in America, and its limitless possibilities.

These organizations furnish you "two good hands" with which to "reach the masses." First, the good right hand, "systematic house to house visitation," and the equally good or better hand called the "home department" of the Sunday school.

If you have got your county or township thoroughly organized, it is an easy matter to canvass a city of 50,000 people in a single day, going into every house, getting the names and ascertaining how many are in the Sunday school, and how many are out, how many attend church, and how many do not, how many Bibles there are in the home, how many Christians have church letters laid away in the old family Bible, in the bureau drawer, lying there five years, never brought out since they came to the town. We find sometimes hundreds of these church letters in the city laid away and moulder-ing because the Christian people have not gone for the new comers. We canvassed Port Wayne with 50,000 inhabitants. One pastor said, "It is a surprise to me how many people that move to Port Wayne from other parts, bring church letters, and when they get here they do not get into our churches." "What do you think is the reason?" "Well, you must remember, brother, that there is a good deal of religion in this country that won't stand transplanting." That may be true, but I never saw a case of religion in my life that would not stand cultivating. Did you? And so when we get out to house-to-house canvassing, we cultivate religion and get them into the churches on Sunday.

That is one good hand. And the other good hand is the Home Department, with which I hope you are all well acquainted. No better illustration of the effectiveness of these Sunday school associa-tions could be given than the history of the home department work in many of our States. Let me mention Indiana, as I am familiar with the work there. Four years ago we had no "Home Departments"

in the whole state. Three years ago we hadn't enough to "Report" on; but this year our statistical report shows 618 schools having a Home department, with an enrolment of 18,815 persons who have promised to study the International Sunday school lesson one half-hour or more every week in their homes, who for *some* reason cannot, or at least *do not*, attend the main school. All this is the direct and unmistakable result of association work, and I do not fear to predict that within five years every Sunday school in our state which has no "Home Department" will be ashamed to acknowledge it, just as all churches are now ashamed to own that they have no "Christian Endeavour" or "Young People's" society of some name.

Our organization has done a great deal in our country towards levelling the walls that stand between the different denominations. I can remember very well when the walls between the denominations of the churches were so high, in the little town I lived in, that there wasn't a ladder in the whole neighbourhood high enough to climb to the top of the wall and look down. But, thank God, the walls are so low now that we can walk up and look over, and can say "God bless you, brother; how is the Sunday school getting on? Did you come to the Convention? Anything we can do to help you?" "Oh, yes, I was at your Convention. Wasn't it splendid?" It is bringing down the walls, and we feel more like brother and sister than before.

Another thing it is doing is, it is broadening the views of a great many of our best workers. So long as the Sunday school teacher confines himself to his own little school and his own denomination, he does not get high enough in Sunday school work to see over the wall of his own denomination, I care not how low it is. Here is a man, a superintendent, who boasts that he has not missed a Sunday from his post in fifty-two Sundays. "I was at my post fifty-two Sundays in the year." "Were you, brother?" "Yes, I would be ashamed of it if I was absent." "Do you suppose you can know what is the front line of Sunday school work if you never go into any other Sunday school?" Oh, yes, that Sunday school superintendent who is at his post fifty-two times in the year, certainly he is tied to the post, but he is not very well posted on Sunday school work. "How are you getting on in your Sunday school? Have you a good working Sunday school? Have you got a Home Department?" "What is that?" "Do you have a teachers' meeting?" "No, we can't get them together." "Any house-to-house canvassing?" "What is that?" He is posted, but he does not know much. As long as he is in that one denomination you will hear him say, "The Sunday school is the hope of our Church." That is what he talks. "The Sunday school is the hope of our Church." Now then, you organise your state, and put him into the state organisation, and you will have him going a little further. He will get up a little higher, and he will say, "The Sunday school is the hope of the Church and of the State." Yes, he has got one round higher. The Sunday school was the hope of his Church; now it is the hope of the Church and of the State. But you get him on to the

International Sunday School Association Committee, and so he will meet with some Christian men, the leaders of the Sunday school work, and he will climb higher, and come home and say, "The Sunday school is the hope of the Church and of the State and of the nation." He has broadened his view now. He has learned something; and those of us who have learnt that the Sunday school is the hope of the world have climbed about as high as we can get when we are ready to say, "The Sunday school is the hope of the Church, the State, the nation, and the world."

That is what inter-denominational Sunday school work is doing for us people in America, and I hope and pray that as a result of this Convention similar organisations may spring up all over the world. I have always heard that the sun never sets on British soil. That is a proud boast. All we want is that the sun should never set on the British Inter-denominational Sunday School Association. Organise the world for the saving of the world.

Can I say a word to the Sunday school teachers here? Can I help you to appreciate your calling? There are three things that every Sunday school teacher needs to have. Faith in God is one. Abraham believed God. I did not say "believed in God." Abraham believed God, and it was accounted unto him of righteousness. Have faith in God. Do not think that you are working for God. That is pretty good. It sounds better to say "I am working with God," and that is what Paul said. Sunday school teacher, have faith in God, that He is working with and through you, and that the seed you sow shall not return to Him void. Have faith in yourself, have faith in yourself. Ah, we used to sing over in our country, "Oh, to be nothing" —a very pretty poetical kind of a sentiment, and all right in some respects. But the trouble is that a great many of us would say, "Oh, to be nothing" and just turn in and do nothing for the next year. I want some one to write a song, "Oh, to do something." They have a song "Help a little, help a little." I would like to see the man that wrote that hymn. I never hear it, but it sounds so much like "Help a nickel," and when you pass the old collection basket round they put in a nickel, and think they have done enough to carry the Gospel to perishing millions.

Did you ever read the story of St. Theresa? She was one of a large family, full of health, full of spirit, full of the world. But she came under deep conviction of the Holy Ghost, and to satisfy heart and soul went into a Catholic convent, and for years read her prayer-book. But God got hold of her and she of God. And she prayed direct to God, and in a marvellous way He used her. She got the idea of starting a free nunnery for the education and support of Catholic nuns. She laid her plans before the Church, and they said, "No, you could not do that, Theresa." They turned her away, but she brought it up again. It was her darling project and the desire of her heart. After years of waiting, she went again to the same high authorities and laid her plans before them. They said, "Theresa, do

you think you can build these great buildings and carry out work without money? How much have you?" "Four ducats." "What can you do with four ducats?" Her answer was, "Theresa and four ducats are indeed nothing, but God and Theresa and four ducats can do anything," and she started and maintained sixteen of these institutions, and she ran them on faith. Now, she did not say, "God and four ducats can do anything." She might have said it. She said "God and Theresa and four ducats can do anything." Oh, sister, go home and believe that you can do something.

Now, lastly, faith in God and faith in yourself. What about that boy? Have faith in that boy. There are none of them that are not worth saving. Do you think that boy is not worth saving? He is poor, ignorant, dirty, and his father and mother are worse. Do you think he is not worth saving? Ask Jesus Christ if he is worth saving What will He tell you? "I died for you, what have you done for Me? What will you do for Me?" That is the question.

I will close with a line or two that came into my mind as I was speaking of the boys. The streets are full of them, the ways are full of them. Some of them are rough looking, diamonds in the rough, some of them. Some of the greatest men did not give promise of much in their boyhood. Did you ever see a diamond in the rough? Would you know one if you picked it up in the street? One that had never been ground and polished? You must be an expert to know a diamond in the rough, and you might pick it up and throw it away as worthless. I was thinking of it and dropped into lines like these :—

"A diamond in the rough is a diamond sure enough,
So before it ever sparkles it is made of diamond stuff;
Of course someone must find it, or it never will be found,
And then someone must grind it, or it never will be ground.
But when it's found and when it's ground and when it's burnished bright,
That diamond's everlastingly then flashing out its light;
Oh, teacher in the Sunday school, don't say 'I've done enough,'
That worst boy in your class may be a diamond in the rough.
Perhaps you think he's grinding you, and possibly you're right,
But it may be you need grinding to burnish you up bright."

The Chairman: This matter has been thought of such very great importance by the Committee and that there would be many who would be desirous possibly of following up to a certain extent the result of the inspiring address of Mr. Meigs. He is here now to answer any

Questions

and give any information in the way of starting this organisation, and will be disappointed if you do not make full use of the next fifteen minutes in obtaining from the address that he has just given the best information as to any details. Mr. Meigs will be now ready

to give you answers as to carrying on the detail of this class work, of which you see he is a perfect master.

A DELEGATE: How would you suggest to any one in this country to work up the house-to-house visitation in any given district?

Mr. MEIGS: You must first be assured that that is what you need, that it can be done, and that with God's help you are going to do it. You go to the superintendents and ask them if they will furnish you with a certain number of canvassers who will make a general canvass of the whole township to get the names of all and their ages, and find out how many belong to a Church and how many do not, how many go to Sunday school, and how many do not. This must be explained to the different schools, and then a meeting must be called of representatives from the different schools. Get them together and explain the matter till they get to see the need of it, and you will be surprised to see how many will answer to your call and volunteer to go on a certain day to canvass the city. I think it is very simple. You have got to have some printed matter, of course. You must have for every family a printed slip containing the questions you want to be answered. But they cost but a trifle. And when you get your canvass made, let your visitors come back to a central place. The chairman of the committee takes the slips and sorts them all out. Here is a Presbyterian family, here a Baptist, here a Methodist, here a Congregationalist. "Ah," he says, "I didn't know there was a Congregationalist in the whole town." Sort them all out. Take them right to the Methodists and to other denominations and say, "There is the name of every family in the town that belongs to your Church. Now you know where to go to do your visitorial work." Distribute them in that way among the pastors, and they rise to the work which is the second canvass, with the object of bringing these people into some Church or Sunday school.

Mr. RUTHERFORD (Birmingham), replying to a delegate asking for leaflets for distribution on the subject, said: If you write to the Sunday School Union in Birmingham we will supply you with the papers that were used in the canvass. The work is being done in this country largely in Sunday School Unions and Free Church Councils. We started it in Birmingham five years ago; 120,000 houses were visited. We do it every year in Birmingham and it is done also in many other parts of the country. I represent four counties, of which Birmingham may be considered the centre, and about these counties we have fifty Township Associations, we may call them, and every one of these is engaged each year in a canvass of every street.

A DELEGATE: I should like to ask how you would bring the church a little closer to the boy?

Mr. MEIGS: Well, if you bring the boy nearer to the church I think you will do it. The work could not possibly be done by any one denomination. It can be done with them all united.

A DELEGATE: Do you recommend the appointment of a lady visitor?

Mr. MEIGS: I do; for the Home Department and the house canvass, to do visitation work.

A DELEGATE: Does that obtain in America?

Mr. MEIGS: Oh, yes. We use ladies over there a little more than you do here.

A LADY DELEGATE: What would you do in a case where the pastors were not united in the work?

Mr. MEIGS: That is a hard question. I should pray to God that He would enable me to bring the pastor to one of the conventions, where he would get his eyes opened.

A DELEGATE: Do you send your visitors in twos or singly?

Mr. MEIGS: Send them in twos, and put a Methodist with a Baptist or a Presbyterian, and tell them that they must take off their sectarian coats. And another thing, you want to make this canvass general. See every home. Go to the pastor's house and get the names of his family, so that when you come down to the saloon-keeper's house you can say, "Every house in this town is being canvassed to-day." I got a letter from the northern part of our State from a pastor, and he said: "We are going to canvass in a couple of weeks. I write for information. There is one church that will not join in with us. The pastor will not have anything to do with us. It is a Seventh-Day Church, and how can we manage to pass over their homes?" I wrote back: "In answer to your question, How you can arrange to pass over the homes of those who will not join you in this work, allow me to remind you that the Passover took place away down in Egypt, and it is our business to pass *into* not over the houses."

A DELEGATE: Is there not a good deal of prayerful spiritual preparation necessary for this work?

Mr. MEIGS: Our definite instructions are that the canvassers meet together in the church at nine in the morning, where they have a little prayer-meeting before starting. We do not know very much without the Lord. We do not know how to reach the people, and we want to reach the people. We pray that He will open their hearts to the Spirit, and the tones of our voices show that we are in earnest. "Wilt Thou open the hearts of the people as well as the doors of the houses as we enter?" Oh, yes, the prayer-meeting to begin with, and the praise-meeting to end with. And you will find when you come to the praise-meeting some canvasser will get up and say, "This has been the grandest day of my life, and if you canvass next year I shall be there."

A DELEGATE: With the help of two ladies I canvassed a district of Port Wayne, and the ladies expressed their delight at having consecrated themselves to the work. They had experienced this feeling even more than in connection with the Christian Endeavour work.

Mr. MEIGS: We call it a Sunday School Association; you would call it a Sunday School Union. That is what we used to call it; but we have learned better. Although the word "Union" is a good one, with us Americans in the United States especially, we found the use of it

caused trouble. We had to explain that union did not mean certain things. They said, "It means that you are trying to get all the denominations to unite." They said, "Count me out, I was born a Methodist and shall always be a Methodist." We had to explain that it didn't mean that at all. So we had to use the word "Association."

The CHAIRMAN: I have a great deal of sympathy with the lady friend who asked the question as to when there was a divergence of opinion among the pastors, what steps should be taken? I think that is worth a little consideration, and I may just make a suggestion to you which has been tried and tested and proved. And it is this, in very many cases there is more of supposed divergence of opinion than is actually existing. And I believe that in many cases in which we suppose that there is unwillingness on the part of the ministers and the church to work together, if you would only go down and visit the places of woe and of want and of dissipation, and go to that minister and visit him in his study and represent that, and ask him to kneel down with you and pray over the matter, that you will find you have won a person who will work with you. I think that we do the church a good deal of wrong in very frequently saying that we cannot get our ministers to work together, when we have not gone and reasonably ascertained what they will do.

The hymn "Disciples of Jesus" was sung, and the proceedings were brought to a close with the Benediction, which was pronounced by Count Bernstorff.

FOURTH DAY.—ELEVENTH SESSION.

Friday Afternoon.

There was a song service for the first half hour, viz., from 2 to 2.30 consisting of—

Anthem—"Sleepers, wake!"
Hymn, No. 37—"O'er the gloomy hills of darkness."
Part Song—"Early Spring."
Hymn, No. 38—"Who is on the Lord's side?"
Anthem—"Jubilate."

SUNDAY SCHOOL TRAINING.

After the hymn

"A mighty fortress is our God"

(the grand hymn of Luther), had been sung, prayer was offered by the Rev. Edwin O. Coleman.

The President: A warm afternoon in the month of July is not conducive to good listening, and you will try this afternoon to carry out Dr. Parker's admonition yesterday, and see if we cannot subdue the flesh (laughter) and try to get the mastery of it, especially after luncheon. The advice I always give to my friends, the London Sunday school teachers, is that they should not eat too much pudding, and that for afternoon teaching they should take a light meal. (Laughter, and hear, hear.) Mr. Sindall, a most active worker in normal classes, and one of our best men in London, is not able to be with us. Mr. Webster, who is engaged in similar work, will read Mr. Sindall's paper.

NORMAL CLASSES AND INSTITUTES.

By Mr. Alfred Sindall (*London*), read by Mr. Webster.

I have unwillingly consented to appear as the writer of a paper on "Normal Classes and Institutes" because I am conscious that I can add nothing to what is already known and can make but few suggestions. Most of us have our ideals; it is easy to theorise, and as

easy to offer counsels of perfection; but the means of reaching a desirable end are not at once to be compassed.

What we desire and hope for is that the work of religious instruction shall be performed by teachers who are well equipped, not only with fervour and piety, but with a mental training, which shall make them as efficient as the qualified teachers in our day schools. The importance of this is beyond discussion, yet the officers of our churches—nay, even the officers and Committees of the Sunday schools themselves—are not yet awake to it. Understand I only speak of things in our own little island. Therefore I must content myself with a brief account of what we have been able to do in London and with the Sunday School Union as a base of operations.

The term "Normal Class" has been a little unfortunate in some respects, because it has constantly needed explanation, instead of carrying its meaning in its utterance. When we recognise, however, that "Normal" signifies what has to do with rules, we see that the proper object of a Normal class is to instruct its students in the principles and rules of their work; in other words, the theory of teaching, accompanied as far as possible by practical demonstrations.

The "*Normal Class*" of the Sunday School Union has been in existence about a quarter of a century. Its present conductor has had it under his charge for just twenty years. Of course it is only the outcome of the persistent efforts of yet earlier workers. But this is not the time or place to do more than briefly acknowledge their labours, which prepared the way for what we can do now.

The *Session* of the class begins each year in September, and closes before Christmas, giving twelve or thirteen weekly meetings. The subjects dealt with might fairly occupy a much longer period; and indeed in the earlier years a six months' session was held; but experience of our London teachers has shown that the many calls upon their time interfered very much with their attendance; and the session was accordingly shortened, with the result of considerably improving the average attendance.

The Syllabus.—The shortness of the course renders it necessary to abridge and condense. All the conductor endeavours to do is to illustrate and enforce the principles and rules laid down in the text-book, which the class study at leisure in their own homes. For some years past this text-book has been the excellent "*Manual*" written by our friend Mr. W. H. Groser, one of the pioneers of the movement. As a copy of the syllabus for 1897 is in the hands of the present audience, it is sufficient to mention that it embraces a consideration of the mental and moral natures and faculties; the characteristics of the Bible as an instrument of religious instruction; different methods of imparting knowledge; and some items of school discipline and organisation.

The following is a copy of the Prospectus for the 1897 course.

NORMAL CLASS FOR SUNDAY SCHOOL TEACHERS AND OTHERS.

NINETEENTH SESSION, 1897.

Conductor . . . . . *Mr. ALFRED SINDALL.*

TO BE HELD IN THE LECTURE HALL, 56, OLD BAILEY, E.C., ON THURSDAY EVENINGS, AT 8 P.M.

The **NORMAL CLASS** is specially designed to give an insight into the PRINCIPLES OF RELIGIOUS INSTRUCTION AND TRAINING. The Course is short, the Lectures popular in style, and the Fee merely nominal (less than the value of the books given to each Member); and it may be added that the experience of former Members is uniform as to the benefit derived from their attendance.

One advantage of such training is that the single course of study, if earnestly and thoughtfully followed, is sufficient as an introduction to right methods, and an encouragement to strive after further efficiency in every detail. It will need little argument to show how much better would be the condition of our Sunday schools if all, or even a fair majority, of our Teachers honestly followed the principles essential to all sound religious education. Our Scholars would then be better able to give an intelligent summary of the Christian faith; the whole tone of our schools would be improved beyond measure; and, by the blessing of God, far greater spiritual results would follow.

The Lecture each evening will be illustrated by Blackboard outlines, and, as far as possible, by reference to the International Lesson of the following Sunday.

Terms of Membership.—Teachers and others in connected schools, 1s. each; in unconnected schools, 2s. each. Each Member will be supplied with the Class Text Book (the "Sunday School Teachers' Manual," by Mr. W. H. Groser, B.Sc.) and a Book for taking Notes.

Persons desirous of becoming Members are requested to send the annexed form duly filled up, with the Entrance Fee in stamps or postal order, to the Secretary. Members will also be enrolled at the first and second meetings of the Class, **but application beforehand is desirable.**

Visitors will be welcome without charge for admission.

N.B.—The Services of the Conductor are entirely gratuitous.

All communications to be addressed to—

JAS. S. CROWTHER,
Hon. Secretary to Training and Examination Committee,
56, *Old Bailey, E.C.*

SYLLABUS OF THE COURSE OF LECTURES, 1897.

I.—*September 16th.*

Introductory. The Sphere and the Worker.—The Sunday School: what are its essential features? Its place among Church Ministries. Common misapprehensions. The Teacher's Ministry; its specific nature and object. *Three Essential Qualifications*, viz.: a Right understanding of (*a*) the Truth to be communicated; (*b*) the Nature of the Scholar—mental, moral, and spiritual; (*c*) the Principles and Methods of Instruction. Shadow and Sunshine.—*Read* MANUAL, ch. 1 & 2.

II.—*September 23rd.*

The Truth to be Taught.—The Bible, the Sunday School Teachers' Text-book. Its unique Character. Its fitness as an Instrument of Education. The Study of the Bible with a view to Sunday School Instruction. The "International System:" its scope, limits, and objects. Outside Helps. Books of Reference. The Book of Nature. Scriptnre Difficulties.—Ch. 3 & 8.

III.—*September 30th.*

The Pupil.—What is Mind? The Mental Powers Classified. The Senses as "Gateways of Knowledge." The Infant; the Child; the Youth; or, the three stages of growth.—Ch. 4 & 6.

IV.—*October 7th.*

The Thinking Powers.—Perception. Attention: how to gain and keep it. Memory: indispensable to all true Instruction: how to be developed. Learning by rote. Recollection. Imagination.—Ch. 4 & 6.

V.—*October 14th.*

The Thinking Powers.—Judgment and Reason. Aids to Faith and Foes to Error. Juvenile "Scepticism." Teaching the Scholars to think for themselves.—Ch. 4 & 6.

VI.—*October 21st.*

The Moral Powers.—Conscience and Will. The "Candle of the Lord." Right and Wrong. Emotions and Impulses. Habits. The Teacher's Work in Training and Controlling. Importance of Conviction and Devotion on the part of the Teacher.—Ch. 5 & 7.

VII.—*October 28th.*

Principles and Methods.—*Principles* of Instruction few and simple, but invariable, and all-important. *Methods* change and develop, according to circumstances. Classification. Examples and uses of each kind. Eye-teaching, Pictures, Objects, Blackboard, Kindergarten Exercises.—Ch. 9 & 10.

VIII.—*November 4th.*

Methods (*continued*).—Illustrative Teaching: Teaching by Questions. All at work; all helping.—Ch. 9 & 10.

IX.—*November 11th.*

How to Prepare a Lesson.—General Rules. The Teacher in his Study. Three kinds of Scripture Lessons. Examples of each, with special Hints.—Ch. 11.

X.—*November 18th.*

How to Sketch a Lesson.—Rough Notes. Construction of a Lesson, Narrative, Doctrinal, Figurative. Written Outlines.—Ch. 11.

XI.—*November 25th.*

In the Class.—The Real and the Ideal Class. Language, Style, Treatment of the Class. Essentials of a Successful Lesson. The Presence and Help of the Great Teacher. Promised Wisdom and Strength.—Ch. 12.

XII.—*December 2nd.*

Class Discipline and Management.—Order. Rewards and Punishments. Infant, Middle, and Senior Classes, their different requirements. The Teacher's relationships (*a*) to his Scholars; (*b*) to his Fellow-Teachers and the Church. Rights and duties. Work for all. Time and Strength saved and power gained.—Ch. 13 & 14.

December 9th.

Examination.—(N.B.—Attendance quite optional.)

December 16th.

Social Meeting of the Class.—Music and Refreshments. 7 p.m.—9.30 p.m.

Conditions of membership.—No restriction whatever is made as to membership of the class. Any one, whether a teacher, senior scholar, or not, is eligible, the only condition being an agreement to attend as regularly as possible, and the payment of a nominal fee of one shilling for the course. As each student receives a note-book and the class manual (a half-crown book) it will be seen that membership of the class is not an expensive luxury, nor can the class itself be in a monetary sense self-supporting, though there is of course no professor's fee to pay. On the other hand, some of the students willingly do what work is required during the session, such as the duties of organist, registrar, and secretary.

Our *Method* of conducting the meeting is as follows. Begin punctually at 8 P.M. with a hymn, followed by a brief prayer by one of the class, and the simultaneous repetition of the Lord's Prayer, then a short passage of Scripture bearing on the subject of the evening. Five minutes or so are then occupied in making announcements and answering questions from the box. These duties take up about fifteen minutes in all. A lecture of forty-five or fifty minutes follows—

always fully summarised on the blackboard; then a hymn and closing prayer, so that the students can all be out of the building by 9.15 P.M. if they please. A question box is always available for written queries and suggestions.

We have been rigidly *punctual* in beginning. In twenty years we have held nearly 400 meetings, and have been late three times in all, once five minutes, and twice about half-a-minute. We have been as punctual in closing: those who have trains to catch, and cannot wait till the end, sit near the door so as not to disturb their fellows in leaving. The consequence is that late coming of the students is almost unknown, except in a very few cases whose reasons are admitted. Further, I think that the schools in which the students are at work on the Sunday receive a reflex advantage from this attempt at discipline. The conductor is thought fidgety and even fussy on this point, but punctuality, like wisdom, is justified of her children.

Composition of the Class.—The majority of the members are young people engaged in the City. Nearly all of them are teachers actually at work. We do not find that senior scholars as a rule see the necessity, or recognise the duty, of preparing themselves for the teachers' seat. The moral of this for school officers and church authorities seems sufficiently obvious.

Further, it is the teachers who are most in earnest who are most ready to undertake the attendance and study. The problem how to rouse the self-sufficient and dilettante teacher has yet to be solved; this is another riddle for the school and church officers.

Adjuncts of the Class.—Many of the students engaged in City duties are at liberty earlier than eight o'clock. To such the library and reading room are open, and in addition a preliminary meeting is held at 7.15 P.M., which is attended by a good proportion of the members. The subjects dealt with at these preliminary meetings are not necessarily on Sunday school topics, but their choice is left to the friends who are good enough to assist; and their addresses have always been of considerable interest and value. The conductor feels that it is well to encourage the students to widen their views of things; since, while piety and religious devotion are the first requisites, any increase of mental vision and intellectual grasp is incalculably valuable.

The following are the subjects treated in the 1897 course:—

Sept. 23.—Rev. T. Dixon Rutherford, M.A. (Stoke Newington). "Education of Jewish Children in the time of Jesus."

„ 30.—W. H. Groser, Esq., B.Sc. (Hon. Sec. S.S.U.). "Getting the Lesson ready."

Oct. 7.—Samuel Watson, Esq. "The Teacher's Poets."

„ 14.—Devotional Meeting, in preparation for the Days of Prayer.

„ 21.—Rev. W. J. Mills (Walworth). "Can we trust the Old Book?"

Oct. 28.—H. T. Towell, Esq. (Taunton). "The Teacher's Three A's."
Nov. 4.—Rev. John Lewis (Brockley). "The Teacher's Ambition."
„ 11.—F. F. Belsey, Esq., J.P. (Chairman S.S.U.). "The Teacher's I's."
„ 18.—Mrs. T. Benham (Hon. Sec. Ladies' Committee). "Work outside the School."
„ 25.—E. Towers, Esq. (S.S.U. Council). "Next Sunday's Lesson."
Dec. 2.—Rev. G. E. Weeks, M.A. (Brockley). "Christ as a Personal Worker."

An Examination is held at the conclusion of the Session, attendance at which is entirely optional. As a rule, only about one-third of the number submit themselves to this ordeal. We have thought it wise not to insist too strongly on the point, although it is most desirable for their own sake that all members should test their knowledge of the subject they have been studying. Of course the usual certificates and some prizes are given to those who pass; and, it may be added, there are very few failures. The certificate counts as a pass in the Sunday School Union Examination in the Principles and Art of Teaching.

The Blackboard.—It has always been found that the constant use of the blackboard is a very great help to leader and class alike, both for outlining the salient points of the lecture, and for illustrating by such sketches as may be appropriate. It is not only an aid to the attention and memory, but a useful guide to the students in making their own notes. Of course maps and other visible illustrations are freely used.

Students' Notes and Outlines.—The members of the class are desired to make notes freely, and transcribe them more fully at home. Some of these outlines are afterwards sent to the conductor of the class for examination, and are an invariable source of gratification to him; not to say that sometimes his eyes are opened to indications of vagueness or inaccuracy on his own part: a useful discipline.

Limitations.—It will have been evident that what we do in our Central Normal Class only covers a part of the ground. It is concerned almost entirely with theory, for the time at our disposal does not admit of practical demonstrations. Nor are we able more than casually and incidentally to touch on such subjects as Christian Evidences or the study of the Holy Scriptures. The Council of the Sunday School Union are aiming at a more complete curriculum in connection with the Wednesday Evening Training Class, which will make it possible for teachers to pursue their studies in this direction.

Local Classes.—For reasons just stated this Central Class is not a model for imitation elsewhere.

If a class were held in any particular school, *on the Sunday*, for the senior scholars or junior teachers of that school, it would possess special advantages: for example—

1. The possibility of securing regular attendance during a longer period, so that the course could embrace a larger number of subjects, and these could be dealt with in greater detail.

2. Of giving demonstrations with classes of scholars taught by or in presence of the students.

3. Greater ease in securing the attendance, and thus the training of our senior scholars.

It will be found that wherever a Normal or Training Class is held, the attendants are almost exclusively teachers actually at work. Few senior scholars are so alive to the character of the work of religious instruction as to be anxious or even willing to undergo a course of training which at first sight seems to be uninteresting, not to say needlessly exacting.

The Conductor and his Work.—Local circumstances must determine the kind of syllabus put before the students. It is doing no injustice to our teachers to say that a large proportion of them have had no special educational advantages. In the agricultural districts this is markedly the case; yet I can say from personal experience that the least favoured are often the most earnest, and the most eager to improve themselves. A man of the highest intellect, if his nature is appreciative and sympathetic, will find his audience, however humble, not only receptive, but thankful for help; and the giving of that help to others will be a joy, an uplifting, and an enrichment of his own spirit. I shall be met with the objection, that persons competent to train others in such a direction are very few. This supposition proceeds from a misunderstanding of what is really required. It is not brilliancy, or scholarship, that are the first essentials; it is first a desire to glorify God and serve Christ by helping others, then a fair amount of intelligence and common sense, an acquaintance with the principles of Sunday school work, and patience and love for the children.

It may further be said that, although such a leader is desirable, it is quite possible for two or more teachers without a leader to join to study the text-book and render mutual help in their self-training.

Normal Institutes.—I must frankly say that I am not able to propound any special theory of what is feasible in what I suppose is a more extensive movement than the unpretentious "class." Here I look for light to the Land of the Setting Sun, or the untrammelled and vigorous Antipodes. Still it is easy to perceive that if every school or group of schools had its periodical session for the study of the science and art of teaching; if occasionally the students of such classes met for mutual intercourse, and if regularly at the close of the sessions examinations were held, a benefit would be conferred on our schools not easy to be estimated.

Undoubtedly the movement is capable of indefinite development, and in many of our provincial centres efforts more or less successful have been made to help teachers in their self-training. Classes, not only for the study of principles, but for their demonstration in actual

work, are held here and there: lectures are delivered both on the technical details of our work, on various aspects of Holy Scripture, and of the evidences of Christianity. The latest undertaking of the Sunday School Union has been the preliminary examination, intended chiefly for the younger teachers and senior scholars. In addition to this the *Sunday School Chronicle* has done good service with its prize lessons and correspondence.

Still all the efforts that have been made have but touched the fringe. After deducting the whole number that have seriously studied the principles of their work, either in private or in common, it must be admitted that the great majority have never considered the "Why" and "How." Here we are face to face with certain difficulties which have been bemoaned again and again. How are we going to make our teachers feel their responsibilities? The answer seems to be that the onus rests upon the churches. It is their duty, not only to provide funds, buildings, and apparatus, but workers, qualified as fully as possible, and appointed with as much solemnity as the ministers and officers of the churches themselves. In only a very few cases is this responsibility felt and recognised: yet in most of them the Sunday school, with all its imperfections so candidly criticised, is the chief feeder and strength of the membership.

Gradual progress.—There are not wanting signs of progress which may give encouragement. We are far from our goal, yet we are approaching it, even if by slow steps. More and more the need of training is being recognised, and sympathy with earnest workers is proved by greater willingness to render active help. What we still lack is that our churches and school officers shall not only encourage their workers in so important a field of labour, but demand that as far as possible they shall qualify themselves by study for the duties they take up.

Mr. A. W. Webster (London), having read Mr. Sindall's paper, said, "I may draw attention to the fact that additional information respecting a scheme by which senior scholars have been interested in qualifying themselves for teachers and have been trained in both the principles and theory of the work and the demonstration of it as well, will be found at the end of a paper which I have myself written on Sunday schools and public institutions, which you will find printed along with the records of the Convention. Mr. Sindall puts, as a kind of conundrum for the churches, the question, What are we to do to make our teachers feel their responsibilities? That thought has been pressed in upon my mind and heart for some time, and I may be permitted for a moment to direct the attention of the Convention to a scheme which I introduced into the church I was associated with, and which, I believe, has had considerable effect. It is a scheme such as would impress moral responsibilities more deeply into the hearts and minds of the teachers, and wherever you get the moral responsibility to be more keenly felt, you arouse an activity in the mind for mental work of a higher calibre and for spiritual work of a higher calibre

also. There ought to be some kind of dedication service connected with every church for dedicating and setting apart teachers for the work. Do not wait until the church begins to move in the matter. You move the church. It is left to you as a Sunday school worker to take the initiative. I no sooner brought forward a resolution that such a thing should be established than the church unanimously granted the request, and it was carried out. A covenant was handed to the teachers, and it might be used at such a dedication service, a copy of it having been previously given to each teacher.

Mr. Webster read the terms of the covenant.

AMERICAN NORMAL CLASSES.

By Professor Hamill (*Illinois, U.S.A.*).

It is difficult to add anything to the excellent paper of Mr. Sindall. But I am glad that the Chairman has introduced me in order that I may refer to the normal class work that is peculiar to our Western lands, because it gives me an opportunity of acknowledging that we have learned a great deal from the masters in normal work in the City of London and in the country of England. (Hear, hear.) Mr. Groser's book is widely used throughout the United States. (Hear, hear.) Indeed, the normal idea came to the United States about twenty-five years ago direct from your City.

Our normal movement is spreading wide. For a time it was limited to the mother Chautauqua, and thousands of graduates have gone forth from that now ancient and much honoured *alma mater*. By-and-by the denominations severally took up the movement. The Presbyterians, always foremost in every good work, educationally as well as evangelistically, erected a thorough normal course of study, including several things peculiar to the doctrine of that Church; and for fifteen years they have been carrying forward the normal movement. The Congregational, Methodist, and Baptist Churches in the United States have each been similarly engaged; but we found by careful examination in our Western States, particularly in Illinois, that there was needed a more powerful stimulus than that which came from the denominational normal movement. What we required for our workers was a certain prestige which only could come from an inter-denominational movement; that is to say, a diploma of graduation, which, while it would have a certain honour attached to it when coming from the hands of a denomination, would have a double place in honour and as an incentive to study, if it came from a league of all the denominations. And so, ten years ago, in the State of Illinois, there was erected, for the first time in our United States, a normal department, viz., the Illinois Sunday School Association. That Association has ten years of history. At Galesburg, in May of the present year, in connection with our Annual State Convention, we announced that 300 persons had graduated during the past year, and now we have altogether 1800 Illinois graduates. I have in my hand

a special programme of the Illinois Sunday School Association, giving the names of the 300 young persons who, in 25 classes or more, were graduated during the year, and upon whom the diploma of the Legion of Honour was conferred at our Annual State Convention.

I find classes from small towns, from rural communities, from the great City of Chicago, and others second in rank. I find pastors and many others in charge of the classes, organising them, maintaining them, and conducting them to a successful issue in graduation; and many of these young people were present to receive the honour of the great body.

Now, you will find there is a great deal of interest centred upon the method of our Illinois Sunday School Association. Let me take the last page of this little souvenir programme, and read to you what is said there respecting the Legion of Honour. It is stated: "The Legion of Honour, originated in Illinois in 1890 for the training of Sunday school teachers, includes graduates of all normal classes: auxiliary to the State Sunday School Association; diplomas awarded by State Association officers; formally adopted in many States and Provinces; post graduate course of two years; Illinois graduates number 1800." We have a special course in the State of Illinois, other States have other courses; we honour all courses, and like to teach them *pari passu* in our State Association. At our Annual Graduating Exercises, which, as I have already intimated, was held this year in May at Galesburg, we had present the full staff; we had on the platform all the dignitaries connected with the Sunday school work, and everything we can bring together to give *éclat* to the occasion. The special honour to the graduates—*i.e.* the Legion of Honour—has been formally adopted by many States and Provinces. Within ten years not less than thirty of the States of our own country, and eight of the Canadian Provinces out of the ten, have adopted the Legion of Honour movement, which means that the inter-denominational Association or Union of the United States and Canada, giving special emphasis to normal work, shall issue a diploma by virtue of their giving direction, maintaining examinations, and graduating the scholars.

At the beginning of this movement we had grave apprehensions as to its success. The great question we had before us was this: How can we conduct Normal Classes throughout a State, in the little town, in the far-away country hamlet, in the great city, without having trained, expert, normal teachers to organise, teach, and conduct these classes?

We have succeeded. I hardly could give you the reason. It is simply a fact; and I call your attention to one singular thing. There is a kind of evolution which I am free to believe in. If you put a hundred young people into one room and keep them there by the clock for one hour, some one will come out of the room knowing a great deal more than he did when he went into it. Contact, mutual purpose, aspiration, sympathy, fire to fire, brain to brain, tongue to tongue, will evolve somebody as a leader.

That has for the work of our normal plans—the outcome of the work in Illinois. I have in my mind one little woman who entered into the work because she felt the great need of a better knowledge of God's book and better skill in teaching it. She gathered her own father and mother and younger brother, out of sheer sympathy, I suppose, and made that little family meeting the nucleus of a larger effort of teaching eighteen or twenty young people in a little country neighbourhood. She walked three miles to the Sunday school and three back for that purpose. That means a great deal on a Western prairie. That little lady has, in five years, organised a whole county and graduated more than twenty classes. And now, though she is married—which seems to be inevitably the termination of many a good woman's career (laughter)—she is more anxious than ever to go on in the work. (Cheers.)

Another instance is a plain, matter-of-fact, hard-working druggist in Stirling, Illinois. He had a limited English education to begin with, and as superintendent of a Baptist Sunday school, confronting the difficulties of poor teaching and inferior knowledge of the Scriptures on the part of his own teachers, determined that he would raise the standard of teaching; and gathering about him some of the young people and some who were then teaching in the schools of the little city, he has within ten years graduated in a population of 6000 inhabitants more than 200 persons. (Cheers.) And now, any superintendent in Stirling and beyond has only to reach out his hand and gather in teachers, because they are glad and able to teach, as they have been pupils of this humble druggist. (Cheers.)

I have in my hand the Legion of Honour—the document itself. Here it is.

"A WORKMAN THAT NEEDETH NOT TO BE ASHAMED."—2 Tim. 2. 15.

THE SUNDAY SCHOOL ASSOCIATION

OF THE _____ OF _____

TO THE PASTORS, CHURCHES AND SUNDAY SCHOOL WORKERS OF AMERICA, GREETING:

THIS CERTIFIES

That _____

having passed the Final Examinations in the Legion of Honor Normal Lessons is awarded this

Full Course DIPLOMA of the LEGION OF HONOR

In token of which we hereunto affix the Seal and sign the Names of the Officers of the Sunday School Association of _____ *this* _____ *day of* _____ *in the Year of our Lord One Thousand Eight Hundred and Ninety* _____

_____

President of Association.

_____

Superintendent of Normal Work.

The PRESIDENT (Mr. E. TOWERS): Our friends in America are more successful than we are in England. The title "Normal Graduate" frightens us English teachers somewhat. But how much more satisfactory it would be to the teachers, the children, and to the Master Himself, if the teachers would take the trouble to go through the courses adopted by our American friends? We should have hundreds of fully equipped teachers where now we have only one. I am speaking more particularly to the British delegates, in the hope that they will determine to work up a normal class in connection with every district and in every Sunday school in this kingdom. (Hear, hear.)

SUMMER TRAINING SCHOOLS FOR PRIMARY WORK.

By Mrs. W. J. SEMELROTH (*St. Louis, U.S.A.*).

There is an old picture which is familiar to everyone of us here; it represents the Saviour seated by the side of a well, and folding a little child in His arms, while His hand rests tenderly on the head of a little boy at His knee. Gathered in little groups above Him are mothers, some sitting, some standing, holding babes in their arms; while in the distance we catch just a faint glimpse of the care-taking Apostles, watching so carefully over their Master. As we look at this picture it seems so real we can almost hear the words fall from the Saviour's lips, "Suffer little children to come unto Me." As we notice the faces of these happy and contented mothers, it seems as if we could hear them say, with a great sigh, "Well, we did get here after all;" and we think how these same mothers have been trying to get these little ones past that great crowd, and past those care-taking Apostles, into the presence of the Master, that He might put His hand on their children's heads and bless them. We can think how one earnest mother said to the others, "Well, let us join hands and go together and see what we can do then," and how, thus united into one strong and mighty body, they press right through that crowd, pass those care-taking Apostles, into the very presence of the Master Himself. Ah, what a day that was in the land of Judæa, when these Jewish mothers joined hands, one in mind and heart, overcame all obstacles, pressed through that crowd, and brought their little ones to Jesus that He might put His hands on their heads.

Beloved, this picture has its parallel in our own land, scattered all over our beautiful United States in hundreds and thousands of Sunday school teachers, especially those who, for years and years, have been struggling single-handed and alone, trying in every way they know how to bring these little ones of theirs to Jesus, that He may put His hands of blessing upon their heads. From the hearts of these teachers we have heard the cry going up, "What shall I do? I do not believe I know how to get them to Him. Something seems to be in the way. I don't know whether I am in the fault or the teaching; but I am not getting these little ones to the Master as I want to do."

It was back in the year 1870 that one of these earnest teachers in the little town of Newark, New Jersey, said to some co-workers, "Come, let us join hands, get together, and talk over how we have been working; for we may find out a better way, perhaps the best way, to bring these little ones to Jesus. And so the little circle was formed, which proved to be such a blessing that by-and-by the movement spread, not only in the city of Newark, but in Washington, New York, and Philadelphia in quick succession. These different little circles came together and compared what they had been doing, and organised what is known as the National Teachers' Class or National Primary Teachers' Union. To-day the movement has grown, so that it is scattered over the United States until there are now over 200 circles or training classes for teachers coming together once a week from different denominations for the purpose of studying the International Sunday School Lessons, and studying them from the child's point of view, bringing under consideration all their difficulties and troubles, and deciding what to do. In that way they got help and inspiration. As we look at the picture of these little groups scattered here and there, what do we see, beloved? We see the Master Himself holding a little child, sitting in the midst, and these earnest-hearted teachers looking up into His face, and listening to Him as they hear Him say, "Come and study this little child with Me, that I, by my Spirit, through the Word, may teach you how to take the precious truths of this Word and put them into the heart and life of this little child.

That is the picture which we see. We stand to-day on higher ground than we have ever done before. To-day we realise that only our best, nothing short of our best, work must be given to these little ones. No sacrifice is too great for us to give in equipping ourselves for this great work. Many of our primary teachers bear testimony to the fact that the Great Teacher has been taking the precious Word in these little meetings and taught them how to apply it to the heart of the little child so that they know and believe it.

More than that is meant by these gatherings. We have, it seems to me, only recently begun to grasp the idea that we must study and know the child, and that the dear Lord is opening His Book to us in a wonderful way, and He is standing holding this little child and teaching us through so many different agencies how we may understand and know the little child and then take the truth and give that child, as he needs it, his portion of the Scripture, and building him up in the faith.

But a wider movement has come to us out of these little circles, and that is the summer school movement, the training summer school for primary workers, a movement which, I think, must have been born out of the great desire of these teachers for better equipment for their work, and the great desire, too, of those who stand at the head of the State Sunday School Association of New Jersey wishing to better equip their primary teachers, realising the advance they have made in this union

movement, and many of them wishing for further training where they could take up work more in detail, and more special work on special lines. The State Association, through the Secretary, came to the teachers of the Primary Union, and so interested them that they bravely began with the training they had and took hold of the work, so that the first summer school became a great success.

A summer resort in a central situation was chosen, and at a place which would be cool and pleasant for the teachers. A week's course was given, or perhaps ten days or a little over. The study was a special course, and dealt with what we would call primary work—i.e., we decided what should be given to the little ones in the hour we had to teach them, besides the teaching of the lesson. The teachers wanted to know how to occupy the special hour, so that when they went back to organise their primary department they might be able in the best way to bring in the different features of the work they had learned, such as prayer and fellowship, besides the lesson itself. In that way they could teach the little ones many precious lessons, besides the truths given to them in the portion of Scripture allotted to them for the day. The next year some outside teachers—secular teachers in the kindergarten—came in and helped to supply the special need of learning the principles of teaching.

But as time went on and brought with it experience, the need was discovered of definite work on definite lines, and so the school has been divided into two sections. Teachers came from the country where they had no separate room. They have now their section, and know how to furnish that corner. That was called elementary work. The teachers, who needed more training, and who had the primary department, entered into the graduating work and had their special course; and those who wished specially to take on organising work of ordinary circles or bands had the Primary Union Leaders' section. Then the teachers of children over twelve and up to sixteen years of age had felt they needed special work, just as primary workers did, only, perhaps, more so, because they had no separate room. And so the junior section was provided, where special work was given to those teachers. You see how very helpful the summer school of training to these workers would be.

I may also mention that, besides the regular work of the school, and in each school equipped with it, is an appliance room, showing what material the teachers could use, and giving suggestions which they could carry home.

In that little circle at Newark, in New Jersey, the movement was born of God, and so widely has it spread that you will find a summer school called the Illinois Summer School in Chicago, Mr. B. F. Jacobs's own home. There the Sunday School Association said, "We will give our primary teachers a summer school, just as the New Jersey Sunday schools had done; and, going back the second year, they gathered, not only the Newark Union, but others into an organised body for their own primary department work. In connection with

that movement, these primary teachers did not call upon the State Association for one cent., but each circle bore all the expense of their representative; because they were organised to do it. Over 200 teachers were enrolled in the Chicago, Illinois, summer school. This summer we have one also at Chautauqua, one in Maine.

I wish you could glance over our work, which is different in many ways from yours in this country. I think you will be interested in reading about it. We cannot on this occasion go much into detail, but must be content in simply putting an outline before you, so that you may form some general idea of the summer school movement.

Let us hold up the standard of our work higher than it has ever been held before. Let us count no sacrifice too great in equipping ourselves for this work. Pastors and superintendents, will you not make a great effort yourselves to see that your workers are equipped? You will be surprised to know how many are gifted among you, when you have given them an opportunity of developing their talents in this work. In America we did not know what gifts we had until they were developed by the primary unions. Some of our ablest primary workers have been developed in that way, because they had a place to go to for learning to teach and actually doing it with other teachers.

I appeal to you to do your part in raising the standard and helping the teachers to get the special training they need. Many and many an earnest-hearted worker, with, perhaps, little culture and with almost no training, has been used of God to lead these little ones to Him; and so, far above all training, far above all equipment of every kind, would we put this: that the dear Lord, by His Spirit, would so influence our hearts and lives that, as we come to these little ones each Sunday, and stand before them, they may see, not our method, not our material for training, but the Lord Himself; that they may see in our faces His heart and love beaming out of them; that they may feel the touch of His hands in our hands upon their heads; that they may, in listening to our voices, hear His loving voice speaking to them; and that, as they reach out their hands in love to Him, they may see the Christ in us. May He help us to take these little hands and place them into the hands of the dear Saviour, who has said, "Suffer the little children to come unto Me." (Cheers.)

RESOLUTIONS.

Mr. F. F. Belsey (London): The Committee on Resolutions having had before it several matters introduced to the Convention, has entrusted me, as Chairman of the Committee, with this report, and recommends the Convention to adopt the Resolutions that I am about to read.

The Resolutions were then read *seriatim* by Mr. Belsey, and then severally considered by the Convention.

The Spanish-American War.

Mr. F. F. Belsey (London): I formally move the first of the Resolutions recommended by the Committee for adoption by the Convention:—

"That this Convention hails with satisfaction the gathering omens of renewed peace between the American and Spanish nations, and prays that the outcome of the war may be not only the enfranchisement of peoples, but the enlargement of the life-giving Word of God and the spread of religious thought and liberty." That Resolution, I suggest, ought to be seconded by an American. (Hear, hear.)

Dr. Hazard: I most cordially second the resolution. (Cheers.)

The resolution was carried unanimously.

Mr. A. B. McCrillis (Rhode Island): I would like to know whether there is in the house a cousin of our President McKinley, and who might now very fittingly respond to the resolution just passed. He is a gentleman who, in appearance, closely resembles our President and is his own cousin. If not here this afternoon, he might appear at the meeting to be held this evening. I refer to Dr. Mitchell. (Hear, hear.)

Mr. F. F. Belsey (London): If Dr. Mitchell is not present this afternoon, the resolution might be briefly stated at the evening meeting, and he could then acknowledge it, on behalf of the President of the United States. (Hear, hear.)

Home Department.

Mr. F. F. Belsey (London): I move the next resolution:—

"That this Convention, convinced of the immense value of the Home Department as a most important auxiliary of Sunday school work and a most practical evangelistic agency, commends the development of this idea to all Sunday school workers."

Mr. J. Rutherford (Birmingham): I beg to move a rider to the resolution by adding words embracing the consideration of house-to-house work in this country in connection with the Free Church Council. It is most important that we should try to link in house-to-house work in this way.

Mr. F. F. Belsey (London): We accept that rider.

The resolution, with the rider added, was then carried.

Sunday School Missionaries.

Mr. F. F. Belsey (London): The Resolutions Committee also report—"Having had under consideration the following Resolution passed by the Calcutta Missionary Conference, on June 13, viz., 'That the Calcutta Missionary Conference heartily approve of the Indian Sunday School Union in urging the needs of a second Sunday School Missionary to be associated with Mr. Burges in his great and promising

work; and of largely increased funds for the production of vernacular literature for Sunday school pupils and teachers in India; and that the secretary be requested to send a fraternal letter in the name of the Conference to the Convention, pressing these two things on the favourable consideration of the Convention'—the Committee on Resolutions recommend its reference to the Indian Committee of the Sunday School Union and the adoption by the Convention of the following Resolution." Then follows the Resolution which I now move:—

"That this Convention joyfully congratulates the International Executive on the appointment of Mr. Ikehara, as Sunday school Field-Secretary for Japan, and earnestly hopes that further aims in this direction may be found for India and China."

The Resolution, having been seconded, was agreed to.

Votes of Thanks.

Mr. F. F. Belsey (London): I move the next Resolution:—

"That the best thanks of this Convention are due and are hereby given to all those who, as chairman, speakers, or contributors of papers, have secured the success and usefulness of this assembly, and that thanks be especially accorded to the choir and its conductors whose services have lent such brightness and joy to the proceedings of the Convention."

A Delegate: We should not overlook the kindness of Dr. Parker in allowing us to meet here and in other ways.

Mr. F. F. Belsey (London): We can make the Resolution express our obligations to Dr. Parker. It could have been done, but in another form; but perhaps this Resolution may very well include that proposal. I will take care that there is added a clause heartily thanking the pastor and deacons of the City Temple for the very hospitable provision they have made for our comfort in this building.

A Delegate: You include the organist.

Mr. F. F Belsey (London): We thought the organist would be included in the reference to the choir.

The Resolution, subject to the modification indicated, was then carried unanimously.

The Press.

Mr. F. F. Belsey (London): The last Resolution of all is:—

"That the best thanks of this Convention be given to those organisations of the British and American press which have furnished their readers with reports of the proceedings of the Convention and favourable notices of its aims and merits."

Mr. J. Clark (Norwich): I beg heartily to second that; for the *International Evangel*, brought out by the enterprise of our American friends, has given us something worth looking at during the

Convention. Indeed, it has been of such service to us that I should be glad if we could have the other days' proceedings in a later edition.

Mr. W. J. Semelroth: I should be willing to do that, if it were particularly desired; but we do not wish to interfere with the sale of your official Report. (Hear, hear.)

Mr. F. F. Belsey (London): There is one delegate to whom we are indebted for the earliest, and probably the most interesting record of the proceedings of the Convention. I mean our energetic friend, Mr. Semelroth, of America. (Cheers.) We recognise the admirable work done by him, and—I think he will forgive me for saying it—by his partner, Mrs. Semelroth. In associating their names with this Resolution, I am sure I shall carry your feelings with me. (Cheers.)

The resolution was carried with acclamation.

Mr. W. J. Semelroth (St. Louis, U.S.A.): I certainly am very glad to convey to the publisher of the *International Evangel* your expression and appreciation, so far as it covers the paper which you have had placed in your hands. May I be allowed to say that it has been a gift entirely, as you have discovered, and that the paper itself, published monthly for the benefit of the world-wide Sunday school work in its organised form, is likewise purely and solely a gift on the part of the publisher, who has set aside so many thousands of dollars to establish the paper, for no other reason in the world than that he loves the Sunday school cause above all others, and wants the paper to go on to live after he has passed home to his reward. He has so fixed his affairs that when he shall say good-bye to us, which will be before long, the paper shall continue to go on, a blessing and help to the work; and when it shall produce anything in the way of dollars and cents, that money is to go solely and only for the extension of Sunday school work, and cannot ever come back to him or to his estate in any way. We ask your sympathy and prayer for the *International Evangel*, because it is of the character that it is. (Hear, hear.) The publisher is not a publisher proper. He is a dry-goods merchant, having nothing whatever to do with the paper but paying the bill.

THE MEETING OF THE CONVENTION.

Mr. A. B. McCrillis (Rhode Island): I move:—

"That the Executive Committee be requested to consider whether it is not desirable that the Sessions of the World's Sunday School Convention be held at intervals of six years, instead of five as at present; so that its meetings may coincide alternately with the meetings of the International Convention; *i.e.*, as the International Convention meets once in three years, this World's Convention should meet once in six years."

The motion was seconded, and carried.

A SUNDAY SCHOOL TOUR OF THE WORLD.

Mr. W. J. Semelroth (St. Louis, U.S.A.): I beg to move:—

"That the Executive Committee be requested to consider a plan for a tour of the world in behalf of the Sunday school cause in England, Scotland, Canada, the United States, and Germany, each to have a representative on this Committee to plan the tour."

It was agreed to refer the proposal to the Executive Committee for consideration.

"Take my life, and let it be,
Consecrated, Lord, to Thee,"

was the closing hymn. The President (Mr. E. Towers) then in prayer commended Mr. T. C. Ikehara, the Japanese missionary, to God's keeping; and with this, the Eleventh Session of the Convention came to a happy termination.

PAPERS PREPARED BUT NOT READ AT CONVENTION.

THE DEVIL'S TRIPLE CHAIN OF IMPURITY, INTEMPERANCE, AND GAMBLING.

By Mrs. Frances S. Hallowes (*Curbar, Sheffield*).

Suggestions to Sunday School Teachers.

The late Lord Shaftesbury said, "Hundreds and thousands of young men and women enter into a career of vice in utter ignorance of the nature and end of such a course. Not until they have drunk in the poison that has been instilled in small doses do they see or feel the career to be one from which it is difficult to retire."

If this is true, what real help do we give to the young people under our care in their fight with sin?

Why is it that so many who have been in Sunday schools are to be found among the degraded men and women of our streets?

"Forewarned is forearmed," says the proverb. Are we arming our scholars by warning and teaching them? Surely we who are teachers are not worthy of the name if we rest satisfied with instruction destitute of warning as to those numerous pitfalls, which, because they are concealed by the flowers of pleasure, are specially adapted to entrap the unwary.

I mention as one of the strongest parts of this triple chain of temptation that of

Impurity,

because secretly and insidiously this sin is everywhere. It finds its way into the Church, it ventures into our Christain homes, and even on the thresholds of our Sunday schools it lifts its hideous head. Of all sins it is the one which works most widespread harm and misery. Each act of sin means the degradation of *two*.

How strangely silent are our pulpits! Our public teachers seem with almost one consent to ignore this subject.

The preaching of the Seventh Commandment, which is quite as much a part of divine Revelation as any other of the nine, is tacitly abandoned; society demands this silence and is obeyed! Under these circumstances what is to be the attitude of those who guide the young?

"I was never told anything about these sins," wailed a girl who had drifted into degradation.

The difficulty of broaching the subject of Purity is constantly urged as an excuse for silence; but surely the *difficulty* does not absolve from the *duty*. We have the Word of God as a model of teaching. This does not hesitate to denounce vice; and in many thousands of cases these Biblical warnings must have been instrumental in salvation from impurity. Yet there are some so ultra refined that they would expurgate our Bibles of all these passages. Our Lord speaks plainly of adulteries and fornications as the things which defile a man, and in most of the Epistles warnings are found of the same kind.

We must give up this policy of silence, for every real duty may be done delicately, and God has given us language with words which, well chosen, need shock no one, even the most sensitive. Our duty is plain, remembering that boys and girls often go wrong for want of guidance, and that many are living to-day who are fallen and degraded who might have been different if their Sunday school teachers had been faithful. We dare not refrain.

What is Purity? Is it so fragile a thing that the knowledge of human life as made by God destroys it? Is it as frail and evanescent as the dust on the wing of a butterfly or the bloom on a peach, which a touch may destroy? A thousand times "*No.*" Innocence is not necessarily purity. We covet for our youth something stronger and more enduring. A militant virtue which can know the evil and fight it. Even as the Purity of Christ, who knew what was in man —all the depths of sin, and yet was the pure and spotless One. It is *excusing* sin which damages and degrades; knowledge which hates and contends against vice does not soil.

Reverent and courageous plain-speaking cannot do harm. Take up this subject prayerfully. The following suggestions may be found of use—

1. Let superintendents bring this matter before men teachers, and the senior women teachers confer together and bring it before the teachers of girls.

2. Let the prayer-meeting once a quarter be devoted to seeking the guidance of the Holy Spirit in this matter (remembering that when Moses of old shrank from the task of speaking to Pharoah, the Word of the Lord came to him, "Who made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and will teach thee what thou shall say").

3. Appoint a literature committee to discover, and examine, and, if necessary, *write* suitable booklets and leaflets for boys and girls. Much may be done by lending such, and, when they are returned, adding a few earnest words confirming the teaching therein. Confidential conversation between scholar and teacher will not be difficult, but let it be remembered that too much insistance upon one subject is to be avoided.

4. Enlist the big boys and girls on your side in the care and watchfulness of the younger ones. By getting their co-operation thus you can teach them, and evil habits and loose talk will be more quickly discovered.

5. Do not merely hint at possible temptations; tell your scholars definitively where they may expect to be tried. Put a buttress on the practical side of their life. With girls and boys the subject of love and marriage must be faithfully dealt with, and to this end let teachers see that they have high ideals of manly and womanly excellence for themselves. Let teachers of boys speak with emphatic scorn of the meanness and cruelty which deceives and degrades a girl and then *deserts* her.

6. Once a year, at least, see that meetings are arranged at which some outside speaker, preacher, or doctor, shall enforce the truths of purity. At such times a kind of pledge can be taken, if thought helpful. See that your speaker understands the subject, and is sound upon the equal standard for man and woman. One who will uphold God's law as the same for man and woman, one who can speak indignantly of a law "which seeks to make unchastity safe for men while at the same time it gives authority to hunt up and hound down, outrage and imprison, women on behalf of men."

Intemperance.

Thanks to the Temperance Crusade of the past fifty years this subject is not, as that of impurity, one which is kept in obscurity. The admirable work of Band of Hope Unions keeps before a very large number of our Sunday school children the misery and mischief of drinking habits. But the very age and extent of Temperance work has its difficulties. It is an old tale—we forget too often that our Temperance lectures do not draw outsiders, and that it is difficult to break fresh ground. The need is the same, for each new generation requires teaching; but it is not easy to interest the children. Too much reliance is put in the Band of Hope, too little upon the line-upon-line instruction of the teacher. Both are required if the work is to be well done. The question, "Am I my brother's keeper?" is answered by the Master, "Thou shalt love thy neighbour as thyself," and surely scholars have special claims upon those who teach them?

The following suggestions may be helpful:—

1. Ask yourself and your scholars, "Why does the Drink Question concern me personally?" Though we consider ourselves to be perfectly safe—and this we cannot be sure of in view of possible burdens of pain, anxiety, and weary weakness—it is still our concern. We are bound up with others, and suffer more or less from their intemperance. How many crimes, accidents, bankruptcies which spread desolation in our environment, are caused by drink, and therefore preventable? No one is free from responsibility.

2. Why are we bound to help in this fight against Intemperance? Because it deprives God of glory and man of good. Because it means peril, heart-break, anguish. "In pity to tempted men and women, in deeper pity to the little children who must grow up to supply the ranks of drunkards." To realise to any extent the greatness of Christ's sacrifice for us is to be willing for self-denial on behalf of others.

3. We, as teachers, must remember that children have rights. Theirs is the right to be taught the truth about strong drink—that it does not nourish, that it weakens instead of strengthens, it narcotises and paralyses instead of stimulating, that it diminishes force and produces disease, that it is a wasteful luxury.

Gambling.

All who have any right to speak upon this subject concur in saying that the vice of gambling is increasing. Our land is full of it—the gambling of commerce, the gambling of games of hazard, the gambling of bets and wagers. So widespread is this evil that in boys' schools and in girls' factories it is not uncommon.

There are those who question as to whether gambling is wrong. It is objected, "Why should it be regarded as evil that a man should stake money on the happening or not happening of a certain event?" We who are Sunday school teachers must sound this question to the bottom, and be able clearly and distinctly to state *what is the harm.* Let us take the words of the Book, "There is a way which seemed right to a man, but the end thereof are the ways of death." It has been said that "seeing life is death in disguise," and true it is that often what is called a harmless amusement is the devil's device for gaining a hold on a young life with a grip which drags it downward to perdition.

Take time and trouble to explain the why and wherefore of this harm. Boys and girls are reasonable beings, and resent arbitrary command, while good sound reasons, if they do not convince, go far to make the fall more difficult. I suggest that Sunday school teachers take up five reasons against gambling.

1. It leads to idleness. All interest in patient painstaking toil is lost. Those who are bitten by this vice care less about their work. The gambler's ambition is to get something for nothing.

2. It leads to dishonesty, and thrives in an atmosphere of deceit, cheating, stealing, and lying. Young men rob their employers, men in business rob their creditors. Many of these are led on by the devil, ever hoping to win and pay back, yet they get deeper into the mud, while the end can only be disgrace, bankruptcy, and imprisonment.

3. Let him point out the terrible *selfishness* of the gambler. His character deteriorates. Self elbows out love, tenderness, and sympathy. Watch the eager face of the card-player bent on winning. He forgets all else, and when he does win, he pockets his gains

oblivious to the misery of those who suffer. Gambling is the very opposite of God's law, "*Thou shalt not covet.*"

4. It frequently leads to despair and death. A chaplain of an English prison stated lately that ninety-two per cent. of the prisoners were there through drink and gambling. Monte Carlo witnesses to despair and death—suicide is common enough there.

5. It is the bitter enemy of the Christian life. What room can there be for God and His Son Jesus Christ in a heart which is absorbed in games of chance, wild business speculation, betting, and horse-racing? Little games of hazard are the seed which sprouts into gambling. Therefore teach your scholars to avoid the first beginnings. "What's the harm of a game of chance?" says the boy or girl. "We don't play for money; only nuts, or chocolates, or such like trifles." But there is the beginning, and with pride of skill and love of mastery there grows up the fatal love of gain. There is such fascination about play to many minds that they are led on when their better judgment bids them stop. Those who play habitually find no excitement or pleasure in any other amusement, and are restless until they can continue the one pursuit which satisfies their inordinate lust of lucre.

Let Sunday school teachers set their faces against the principle of staking money or property wherever it appears, whether it be in raffles at bazaars, games of cards played for money, or in whatever specious dress it presents itself. Do not drift into it, but stand firm, so that you may give your scholars the advantage of example as well as precept. In conclusion, Sunday school teachers, to you are the words of the Lord Jesus Christ, and how significant they are!

"Take heed that ye offend not"
"Take heed that ye despise not" } these little ones.
"Take heed that ye hinder not"

THE INTRODUCTION INTO MINISTERIAL COLLEGES OF SPECIAL TRAINING FOR SUNDAY SCHOOL WORK.

By Mr. Edwin B. Raymond, A.C.P., F.R.G.S. (*Newcastle-on-Tyne*).

Whilst criticising the methods adopted in secular instruction in the early part of the 16th century, Sir Thomas Elyot was constrained to exclaim, "Good Lord! how many good and clear wits of children be nowadays perished by ignorant schoolmasters?" and to those in any degree acquainted with the methods thus denounced, Sir Thomas' expression will appear none too strong. Since that time, however, great improvements have taken place in our day schools. Education has replaced mere instruction; teaching is recognised as an art, difficult of attainment and requiring great tact and skill; the cramming of the memory has given place to the training of the mind; whilst the greatest improvement of all, perhaps, is the recognised need

of special preparation for the teacher's office. But whilst this is the case with regard to secular instruction, the methods adopted for imparting religious instruction in our Sunday schools have improved but little from those in vogue a century ago. In these institutions we faithfully preserve many of the worst features of those early day schools; and, what is worse, often defend them with an enthusiasm deserving of a much better cause. Ignorance of the best methods of Sunday school management prevails to an alarming degree amongst our superintendents, with the result that discipline is often weak, and the general management bad in the extreme. But if the government of the school is at fault, the teaching is almost invariably still more so. And what better could be expected, when we remember that Sunday after Sunday an army of voluntary teachers, possessing a power never yet developed, attempt one of the most difficult tasks that can be assigned to a human being, without the slightest idea of how to set about the work they have undertaken? They are as those who work blindfolded, who "vamp" the accompaniment and spoil the melody; who engage in warfare without knowledge of tactics or the use of weapons. With all the zeal, energy, and goodness of heart possible, they nevertheless fail in the accomplishment of their object for want of proper skill. That there are numerous exceptions we are perfectly aware. The work and success of these we gladly acknowledge. In many cases they are the salvation of a school. Such teachers have either had special training, or are among those who, recognising their weakness, have exerted themselves to the utmost to overcome their difficulties by a careful study of child-life, and of the methods adopted by more successful teachers, and by perseverance in the devising of plans for the more satisfactory accomplishment of their work of love. But for every individual teacher of this class, there is a host of others who remain to the end on the lowest levels of incompetency.

A teacher may have all the enthusiasm of a Savonarola, and all the learning of a Porson; but, unless he be intimately acquainted with child-life, can bring himself down to the level of the youthful mind, and can impart instruction whilst attracting the attention of his hearer, nothing less than a miracle will make him successful in his teaching. And, to judge from the arguments adduced from time to time in defence of the present state of affairs, it is very evident that there are many in the ranks of our Sunday school workers, who really expect that this miracle will be performed in the case of every deserving individual. But if their view be correct, then either the faith of a multitude of teachers must be sadly defective, or the miracle is being a very long time delayed; whilst, in the meantime, hosts of children are drifting from the Sunday schools uninfluenced for good, and lost to the parent institution—the church. It is further argued that the Sunday school teacher's duty is not to *teach* any particular subject, but to influence the hearts of the children by attracting them to Christ, and by seeking to win their affections for Him the child's

salvation being the object in view. To the latter part of this statement we give ready assent; but, that the teacher has nothing to teach, we cannot for one moment admit. The very statement displays a grave misconception of the teacher's office, and of the means to be employed for the end in view. Did the teacher's duty simply consist of bringing together the main truths of the Bible, and producing them for the benefit of the scholars under a "heap of words" and "second-hand statements," then the argument would be a valid one. But surely it is necessary that the children should be attracted to read and study the Word for themselves, and have some higher authority for their beliefs than the mere opinions and statements of their teachers, and to secure this it is essential that the Bible should be taught in a bright, intelligent, and interesting manner. We do not learn to love and prize the beauty of the flowers by simply sipping the honey accumulated from them at a distance. We need to see, smell, and examine the flowers themselves. The teacher must of necessity be able to testify to the spiritual truths of the Scriptures from his own experience; but even as the Bible has been the source of his own knowledge, so must it become that of his scholars, unless, indeed, the teacher is the possessor of some higher revelation. To teach the truths of the Bible, however, and to present these in a manner at once attractive and convincing, cannot be accomplished in any haphazard fashion. It requires great skill, such as will only be attained by diligent practice of methods based upon an accurate knowledge of the laws of the mind, and a careful study of child-life.

Children have as much right to skilled teaching as adults to careful preaching. The general estimate of the teacher's task and of the importance of the duty to be performed is much too low, if not erroneous. The popular idea is that to teach is the simplest thing on earth, and that it only requires a little experience to become proficient. Sir Joshua Fitch, an expert in educational matters, says, "Experience, it is true, is a good school, but the fees are high, and the course is apt to be long and tedious. And it is a great part of the economy of life to know how to turn to profitable account the accumulated experience of others." Of teaching itself he further says, "The art of communicating knowledge, of rendering it attractive to the learner, is an art which has its own laws and its own special philosophy." And as to the importance of the teacher's work, we agree with the ancient writer when he says, "There is no occupation more worthy of a Christian . . . . The charge of the soul of one of these little ones is a higher employment than the government of all the world." But our Sunday school authorities and the churches, which certainly ought to take a most lively interest in their Sunday schools, seemingly do not recognise these truths. The aptness or qualifications of a candidate for the highly important office of Sunday school teacher are scarcely so much as thought of. That a change of heart has been experienced and that there is genuine desire to do something for the Master, are sufficient reasons for his appointment. But we forget to ask further

if the candidate knows anything of the subjects he is to teach, and whether, knowing these, he is capable of *teaching* them. We have heard it said that Christ's examination for the office of teacher simply consisted of one question—"Lovest thou Me?" But if that was the only question for the teacher of the young, it was also the only one for the teacher of the adults. And yet we never find this advanced as an argument for doing away with the necessity for special training for the ministerial office.

Lest, however, we should seem to advocate the employment of merely educated and trained teachers, let us once and for all emphatically affirm that no amount of skill in teaching, nor knowledge of the books of the Bible, will constitute a successful winner of souls, unless these qualifications be accompanied by an experience which has been begotten by a felt need for salvation, and an unwavering faith and love of our Saviour and Master. To a merely educated teacher the Bible will be simply a text-book to be taught and studied much in the same way as one of Shakespeare's plays; but to one filled with love for the Redeemer it will be a volume to be prized, not only on account of its associations with his own life and experience, but also on account of its source of inspiration, its promises, its admonitions, its solutions of vital questions, its truths applicable to all ages and all stages of Christian experience, its revelation of the love and fatherhood of God, and its sympathy with the infirmities of humanity as expressed in the life and words of Christ. Such a teacher, understanding child-life and having the power to adapt his teaching to the age and condition of his scholars, would make the Bible teem with interest to the young minds, and would present his Saviour in a manner so attractive and with language so convincing, that the young hearts must needs be affected. Not relying upon his own powers, he would continually lift up his heart in prayer for guidance and wisdom, and for a blessing upon his scholars and upon the efforts he is making on their behalf. While, however, we affirm all this, we, at the same time, must insist upon the fact that, before a teacher can thus affect the hearts of his hearers, it is essential that he first should know how to enter the gateway of the intellect, and herein lies the difficulty and the need for special training.

That some amount of preparation is necessary has been for some time recognised by the Sunday School Union, and various efforts have been made to supply the deficiency. Text-books have been written on the principles and art of teaching; training classes have been held and examinations arranged for; but so far all these efforts combined have done very little to remedy matters. They have affected less than one per cent. of those engaged in Sunday-school work, and we are still as much face to face with the difficulty as ever. How is this to be met? Shall we shirk the responsibility and hand it on to our successors, or shall we manfully face the problem and endeavour, with God's help, to provide a better equipment for every one who is ready to obey his Master's command, when He says, "Feed My lambs"?

"But," it will be asked, "how is this training to be provided? Who is to take the initiative? Who are to be responsible for its provision?" The answer to the first of these questions is by no means an easy one, but there is one method of affording training to our teachers, which seems to us feasible, and this we will presently indicate. First, however, let us deal with the responsibility for making this provision; and it is much easier to fix the responsibility than to convince and stir to action those who ought to assume it. The church has already recognised that it is to some extent responsible for the religious training of the young, and has provided suitable buildings for this purpose; but here, unless it be perhaps to appoint a superintendent and finance the undertaking, the sense of responsibility ends. This, however, is a very perfunctory method of discharging so grave a duty. The Sunday school is a vital part of the church, and no church is complete without it. It is, or should be, the church's nursery; and, just as a mother is anxious to provide a teacher of unquestionable fitness for the educating of her family, so the church should jealously guard her children against the evils consequent upon inefficient religious instruction. They are a "loan" from God of which the church should take especial heed, for "one day it will be required back with high recompense or else with heavy penalty." The church then, we affirm, is responsible, and it is to this institution that we ought to look to provide the means of training, which is so obviously necessary for our Sunday-school teachers. It is a duty which the church owes to the young, to provide for them suitable teachers; and, in fact, to take the same interest in their spiritual welfare as the natural parents do in their intellectual progress. Many colleges have been established for the training of preachers; and several years of residence in these, spent in study and practice, are deemed essential to qualify for the office of preacher. But whilst this has been done for the benefit of the older members of the church, the claims of the children to improved teaching have been ignored. We act like those who send the carefully-trained and experienced gardener to attend the mature plants, but commission the apprentice-hand to look after those which are the youngest and tenderest, and which require the greatest skill in their management. The Sunday-school class, as well as the church, should have the best instructors obtainable.

As to the means to be adopted for the training of our Sunday-school teachers, it seems to us that our present ministerial colleges afford excellent opportunities for this purpose; that, without any great difficulty, these institutions might be made centres of training, not only for ministerial, but also for Sunday-school work; and that our ministers might be qualified for the important duty of rendering assistance to those engaged in the Sunday school, as well as for the office of preaching. Were this done, it would assist very materially in bringing into closer contact the church and the school, and in creating a stronger bond of sympathy between them, with the result

that both would be benefited considerably. There is no adequate reason why this should not be done. And we cannot conceive of a minister, possessing the spirit of his Master, who would feel otherwise than glad to be able to be of service either to the children or to their instructors. The Sunday-school teachers are his colleagues; they are practically assisting him in his work; and it is only fair to expect that, with superior advantages, he should be able to render them some assistance in their difficult task. We do not ask that the minister should take the management of the Sunday school, or even that he should teach a class in it; but we do ask that he might be so trained in college as to be of service to those who work in the same vineyard, but are without the advantages of special preparation.

With regard to the methods to be pursued in the training colleges, these must of necessity be more or less adapted to existing circumstances. A professor of education might be attached to each college, or, what would be better still, an itinerant lecturer could be employed for a group of three or four colleges to give a course of lectures annually in each. These lectures would embrace psychology, Sunday-school organisation and management, and the best methods of imparting religious instruction. Model lessons would be given, and the students might be afforded opportunities for actual work in the Sunday schools of the neighbourhood. The lecturers appointed must, of necessity, be practical teachers, thoroughly conversant with all the duties attached to Sunday-school work, and acquainted with the methods of management in our best existing Sunday schools. They should also be equal to the task of suggesting various plans to meet a variety of difficulties. The students, thus equipped, on leaving college and being appointed to ministerial duties, would at once, we believe, exhibit an intelligent interest in their Sunday schools, and would take the earliest opportunities of aiding both officers and teachers in their work. At the quarterly or monthly meetings they would be able to make suggestions with regard to the organisation and management of the school; whilst from week to week they could meet the teachers and assist them in preparing their lessons, pointing out the various methods of presenting the truths to be taught, and also indicating the principles upon which these methods are based. They would probably supplement these efforts by giving occasionally a lesson in the presence of the teachers, so as to illustrate the methods they have already suggested. Were this scheme adopted, the present difficulty of securing teachers with some amount of training would be greatly obviated. Candidates for the position of teacher might be required to attend the preparation class a certain number of times, and to give proof of ability to prepare and teach a lesson before being appointed.

Until the church realises, however, the immensity of its responsibility with regard to the young entrusted to its care, we can scarcely hope for a full accomplishment of these suggested improvements. In the meantime it behoves every one, who has the spiritual welfare of the young at heart, to do his utmost to hasten the time when the children's

claims to more efficient instruction shall be recognised; and when the youthful portion of society shall be regarded as that which is most amenable to religious instruction, and therefore worthy of the very best that can be provided for it.

THE PLACE OF THE CHILD IN THE MEMBERSHIP OF THE CHRISTIAN CHURCH.

By Mr. G. C. Turner, F.L.S. (*Leicester*).

Unquestionably this is the day of the child. As never before, the child and its claims are noticed alike by legislature and teacher; as never before, the world is alive to the fact that "prevention is better than cure"—schools are being built and prisons are being pulled down; as never before, environment is being studied, and much is being done to clear away stumbling-blocks and to lessen the difficulties and dangers which so frequently beset child-life. Never before has the Sunday-school numbered so many scholars, or included so many workers in its ranks, and never, on the whole, were teachers so well trained. For all this we may well be devoutly thankful; but it is acknowledged on all hands, inside the school as well as outside, that the school, tried by the test of practical results—that is the number of scholars passed by it into the Church—is altogether inadequate considering the number of workers, the machinery employed, and the material to hand. In the present paper it is proposed to glance briefly at the question of child membership, and to offer some suggestions whereby more satisfactory results are likely to be obtained.

There are three great institutions concerned in the welfare of the child—

The Home.—The Church.—The State.

This last, being outside the scope of our paper, must be dismissed, and attention confined to the two former institutions. To facilitate our considerations of each, it may be well to set down for comparison first, the ideal, then—reduced to the average—the actual.

The Ideal Home.

"He setteth the solitary in families." Here we have a hint of God's plan, and, in the early days, the home was the church, the father at once the priest and the law-giver. The centuries have rolled by, and times have changed, but we must never lose sight of God's original plan. In the ideal home, the father is still the priest, and father and mother together seek prayerfully strength and wisdom to faithfully discharge the tremendous responsibility which God has placed in their hands, and they will so order their household affairs, that no occasion of stumbling be given to the little ones; they will train their children

"in the nurture and admonition of the Lord." And then, naturally and easily the little ones will grow up into Christ, without any violent shock or convulsion—perhaps without any conscious, definite impression as to time and place—but nevertheless really and truly "grafted in Him."

Richard Baxter tells us that he was at one time greatly troubled about his own conversion, because he could not call to mind when it took place, till, tracing his experience as far back as he could, he found that he had been saved too soon to recollect; and, as a result of his own experience, he says, "I do verily believe that if parents did their duty as they ought, the word publicly preached would not be the ordinary means of regeneration in the Church, but only without the Church among practical heathen and infidels."

The Real Home.

In many cases we can almost dismiss this with a word—indifference, responsibilities unrealised, inconsistencies in a thousand and one little things—inconsistencies, of which the parent may be all unconscious, but which are, nevertheless, "plain as daylight" to the child. "The children? Yes! I send them to Sunday school—I like them to go. They are better there than at home on Sunday afternoons." With this too often ends the religious culture of the child, as far as the parents are concerned. To get them out of the way on the Sunday afternoon, and to have the comfortable feeling that "somebody" is looking after them and trying to teach them to be good, is indeed like "killing two birds with one stone." The thought—"It's only the children, it doesn't matter," prevails instead of, "It is the children, it does matter."

And now let us consider our subject proper—the Church.

The Ideal Church

is one which has a large place for the child. It recognises the fact that when God established a peculiar covenant between Himself and his servant Abraham, of which circumcision was the sign, children by that ordnance became members of the Jewish Church, that children thus admitted by God Himself have never been put out again by the same authority, and that they still have the right to be there even though they may not be members in the most full and complete sense till they have repented and believed the Gospel.

The ideal church has deeply impressed upon it the command of Christ—among His last words—"Feed My Lambs," and puts the tending of the lambs in the front rank of its duties, and of them it asks, as they grow in years, the question, not "Will ye come?" but "Will ye go away?"

Yes. The Church is doing a grand work when it stretches out a hand to the lapsed masses, "to wrestlers with the troubled sea," but it is doing a grander work still when it saves the child.

has never quite known what to do with the child, it was a problem she could not solve; how was it possible to make anything out of such unpromising material, such restless activity, such wandering attention, such hopeless instability; what could you do with it? And one can imagine the sigh of relief which the Church gave when Robert Raikes came, and, by organising the Sunday school, relieved the church, to some extent at least, of her responsibilities in this direction. And to-day there are few things that the Church has not learned to do better than to care for and train the young. Her services are often so unsuitable that teachers, in sheer despair, have organised separate services for the children, thus practically training them in non-attendance at the House of God with the inevitable result that when too old for the separate service the scholars prefer a walk, when school is over, rather than go to that which they have come to think of as no place for them. It is a significant fact that the hymn book in general use in the largest church in the world has no hymn for the young between its covers, the children's hymns are quite distinct—in the Sunday-school hymn book. In some churches the needs of the young are considered to have been met by the establishment of catechumen classes—the very name being sufficient to strike terror into the heart of the child, or, at least, to produce a feeling of distaste in the mind.

And now we must pass on to consider the place of the Sunday school, and we are forced to admit that in an ideal state there seems hardly any room for the school, the home and the church would be so near that there would be no chasm to be bridged over, and the transition from the one to the other would be natural, as a matter of course. To say that the position of the school is unscriptural would be to say too much, for we have evidence that both in Old Testament and New Testament times there were voluntary workers engaged in instructing the young; but the work is purely voluntary—there is no scriptural command for it.

It is no part of our subject to review the work achieved by the Sunday school since its first inception toward the close of the last century. It has splendidly justified its existence, it has done magnificent work; but it can and will do better.

The Sunday school has not lacked critics, some friendly and some unfriendly, and, to its praise, it must be said that it has, on the whole, listened attentively to what the critic has had to say, and then sought to profit by the advice gratuitously proffered. There is hope for a man who can bear to be told his faults—it tells of humility, the highest Christian virtue; and this is true of an institution likewise.

What have the critics said?—"Sunday-school teachers have the 'first innings' with the majority of the English children to this end, three-fourths leave them the very first opportunity."

"The Sunday school passes on five per cent. of its scholars to the church, ninety-five per cent. she fails so to influence."

And the school has had to admit that there is only too much reason for such complaints; but the situation is, as we have said, full of hope—not so much that the Sunday-school workers have gained right methods as that there is a general eager desire to improve or, if necessary, discard the present, though perhaps time-honoured, methods.

And this brings us to notice a new movement.

We have said that the Church, whose duty to a child was second only to that of the parents, failed in the discharge of that duty and was glad to delegate it to the Sunday school, and now it almost seems as if the Sunday school, having so largely failed to solve the problem of the child, the Young People's Society of Christian Endeavour was saying to a school, "Let us try to deal with the children—we can show you a more excellent way." And the Y. P. S. C. E. has set up a standard which the Sunday school should have unfurled a century ago —a standard with the emblazoned watchword "For Christ and the Church." The Sunday-school teacher thought the best of all mottoes was "My class for Jesus," and, as a rule, shrank from seeking to attach the children under his care, in early youth at least, to any particular Church, dreading to proselytise children of parents of every denomination or of no denomination, shuddering at the very name of sectarianism—a thing that has wrought untold havoc in the Church.

Having thus very briefly reviewed the actual position of affairs, it is time that some remedial suggestion should be brought forward.

The church and the school must be drawn closer together, as has been so often insisted on; the school must be the very porch of the church, the gulf at present existing must be bridged over somehow, and it belongs to the church to make the first move toward a closer union. The matter can only be settled by earnest prayerful conference, but it does seem necessary that the church—and in this expression we include all Sunday-school workers—should once and for ever revise its conception of the child in its membership—the child born within her pale, of Christian parents, belongs to the church, and it is her bounden duty to meet in some definite scientific way the spiritual necessities of the child. And here it may be well to turn to the words of Christ concerning the little ones—

"And Jesus called a little child unto Him, and set him in the midst of them and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven."

Here is the object-lesson of the ages—the little child. There is something in the child which man has lost, and this must be regained ere Heaven is won. Yes! The childlike mind must be regained ere the sinner can be right with God; but, practically, the Church has held the theory that the child must serve an apprenticeship to the devil, and then, by deep repentance and scalding tears, enter the Kingdom.

Is there Scriptural warrant for this? Why not retain the child? Why suffer him to go astray?

The theory of the established Church of England on this matter seems correct enough, as far as theory is concerned, but it must be admitted that it has broken down in practice. But can we not hold the theory and, by every care and device, see that it does not break down in practice? That it is converted into an actual living reality? As children were admitted into the Jewish church by the rite of circumcision cannot we formally receive even the child, as a child, into our Church? It has been beautifully said, "God trusts them to us, these little ones—flowers of such grace and beauty as grow not in the plains of Heaven. There is something quite awful when we attempt to measure it in the trust which God has reposed, and still reposes in a being so hard, so selfish, so faithless as man." Is the Church to be for ever faithless to this trust?

Daniel Webster once asked Thomas Jefferson the patriotic question —"What is to be the salvation of our nation?" After a pause, Jefferson replied—"Our nation will be saved, if saved at all, by teaching the children to love the Saviour."

"He that loveth is born of God." A little child can love—it must love—it is a necessity of its nature. It is ours to direct that love to its proper object. Catechetical training is right—excellent in its place; but let it take its proper place—after love, not before it. Do not let us take our catechisms and make of them a ring fence round the Church which shall keep the children from passing in; but, since they are inside, let the catechism be as a fence which shall keep them from passing out.

It must be acknowledged that the churches generally are awaking to the importance of the child as a member. In some churches—notably the Methodist—there is a distinct provision made for children and young people in the shape of junior society classes, and in the returns for 1897, recently published by the Wesleyan Methodist Society, we learn that there are 76,487 junior members already enrolled on its books; these are not counted in the actual membership of the church, but it is expected that the great majority of them will in due time graduate as adult members; this is evidently a step in the right direction. This Church also in its annual conference in 1894 appointed a special committee to consider "What steps should be taken in order to secure the extension of the work of God among the youth of Methodism, and in order to obtain yet larger numbers of them in the church." Surely some such movement as this is needed throughout all Christian churches; but what we most urgently plead for in this paper is that the Church should apprehend that the children of her members are hers, and to her belongs the responsibility of their spiritual welfare, not that the Church can for one moment take the responsibility from the parent, but that she shares it with the parent.

And now concerning the children born outside the pale of the church—that is, of parents who are not church members, who may be

utterly indifferent, wicked, or criminal,—children who have been, to use an expressive phrase, "damned into the world." Though we may have but little control of these—at least, so far as their earlier years are concerned—yet we must never forget that these also are they "for whom Christ died," and that He has the same yearning tenderness for these as for the children of Christian parents, and let us never wrong them by saying that they are too young to come to Christ. Let us remember it was the disciples who failed to fathom the mind of the Master with reference to the child, and it was with these that "He was much displeased." Therefore let us seek to know the Master's mind on this subject, and ask Him for such sympathy, for such love, for such humility as shall make our religion winsome and attractive even to a child. Let us choose our best teachers for the infant classes not only those who have in them sympathy and love for the children, but who have also firm faith in the *soil* as well as in the seed; and in addition to these qualifications, let them be well trained in their work —trained to know how the restless little ones may have their wandering attention riveted. The writer well remembers, many years ago, his first experience of Sunday-school work. He was asked to take the infant class as a supply, the teacher himself being unable to be present. On the understanding that there was no difficulty, that the children were easily managed, he consented, and in ten minutes was reduced to a condition of hopeless despair; there was no difficulty to the trained teacher; to the untrained one nothing seemed so difficult as to get the children to listen to a word he had to say. Training is an all-important qualification.

In conclusion, a word as to results. While it is true on the one hand that we have nothing to do with them—results belong to God—it is right that we, having obeyed the command, having performed the duty, should "expect great things from God;" having, as parents and as workers in the King's service, striven loyally and faithfully to do His behests, may we not expect that He will honour our toil, and that our children shall be as Israel's, springing up "as among the grass, as willows by the water-courses," that is, that life in them shall be life indeed—full, ample, luxuriant—that in them shall be beauty, grace, and strength, characters which, alas! those who are brought to Christ in later years so often lack?

"Lycurgus," says Plutarch, "resolved the whole business of legislation into the bringing up of youth." And it may be that in the dawning of the twentieth century, the Christian Church will discover for herself that which the heathen law-giver apprehended three thousand years ago—the value of the child.

SUNDAY SCHOOLS AND PUBLIC INSTITUTIONS.

By Mr. A. W. Webster (*London*).

The major part of the success of the Sunday school movement as an agency for the true Christian training of the young, can, I think, without doubt be traced to the fact that but a limited number of children have been placed under the charge of one Christian worker.

The class system, modified to suit circumstances, has therefore commended itself to all experienced Sunday school workers, and it is now the almost universal system on which ordinary Sunday schools are organised.

It is also to be observed that many of the recent advances made in the organisation of secular education have also tended in the direction of treating the child as a unit rather than in the mass.

If results in the Sunday school and in connection with the extension of secular education have confirmed the wisdom of this policy, it seems desirable to discuss the necessity for extending the system to all public institutions in which children are cared for.

Amongst a considerable variety of Institutions such as orphanages, homes, workhouses, and district schools, industrial schools, reformatories, &c., to be found throughout the country, it was, until quite recently, a very rare exception to find connected with any of them a Sunday school organised on modern lines and staffed by voluntary workers.

In most well-conducted institutions, such as have been named, it has been the practice to try and meet the needs of the children by conducting services adapted to suit the circumstances.

In some cases these services are doubtless well managed, and effect a certain amount of good, but it is no injustice to say that in many instances they are almost entirely devoid of anything likely to interest the children or to produce any lasting effect on their moral and spiritual character.

As most of the orphanages and kindred institutions have sprung into existence and continue to be maintained through active practical Christian sympathy, it ought not to be difficult to stimulate sufficient additional interest so as to arrange that a band of Sunday school workers should be organised to begin operations in many of these establishments.

Several of the more prominent, and I think I may add wiser, founders of homes for children, such as Dr. Barnardo, Rev. C. H. Spurgeon, and others, discerned from the first that however efficient a staff of officials they might succeed in getting together, it was necessary to counteract the mechanical existence of institutional life by supplementing their labours—devoted and self-sacrificing as in

the majority of instances they are—with such services as a band of efficient Sunday school teachers are capable of rendering.

One of the purposes of this paper is to direct the attention of managers of similar institutions to the object lesson on this subject which they can find at the places named.

While I believe most sincerely that the introduction of the Sunday school movement would supply a much needed element in the character-training power of the very best managed orphanages or homes, I am more strongly convinced of the necessity for the introduction of such work to our State institutions such as "workhouse schools," "district schools," "industrial schools," "reformatories," and "truant schools," in which are placed the very class of neglected and refractory children who require all the careful and prayerful oversight and guidance which Christian people can bestow upon them, and who in the past have been deprived of many of the elevating and broadening influences which even the children in most of the orphanages and homes have enjoyed.

Chiefly owing to the devoted and keenly practical interest of Mr. H. J. Cook, late Chairman of the Board of Managers of the Forest Gate District School, in which about 650 to 700 children from two East London Unions are cared for, I was honoured some seven years ago by receiving a commission from the South Essex Auxiliary of the Sunday School Union to organise a band of Christian workers who would undertake the pioneer work of establishing a Sunday school in this the first institution of its kind in the country to open its doors for such an experiment.

In a pamphlet entitled 'Sunday Schools in the Workhouse,' published by the Sunday School Union at one penny, I have described the inception and early history of that work. To-day I am able to announce that the movement has made such progress, that in 1896 it was commended by a departmental committee appointed by the Local Government Board "to inquire into the existing systems for the maintenance and education of children under the care of managers of district schools and boards of guardians in the metropolis," and that it has been successfully introduced to many workhouse schools in different parts of the country.

Let me briefly summarise what the band of sixty Sunday school teachers do for the children in Forest Gate District School, and those who are at all familiar with the mechanical routine of institutional life will at once see what an amount of additional variety, brightness, and character-forming power has been imparted into the life of this establishment:—

(*a*) Sunday school conducted in ordinary class from 3 to 4 P.M. on Sundays.

(*b*) Library containing 800 volumes. Books issued on alternate Sundays to boys and girls at close of school.

(*c*) Branch of I.B.R.A. 300 members.

(*d*) Band of Hope held fortnightly.

(*e*) Good News Band (kind of Christian Endeavour Society) weekly.

(*f*) Magic lantern and other entertainments in winter.

(*g*) Occasional evening classes for preparation of subject set for Scripture examination, choir practice, &c.

(*h*) Teachers take their classes out for rambles to places of interest, and to their own homes at Christmas.

(*i*) Girls sent to situations in the locality are periodically visited by Sunday school teachers on behalf of the Metropolitan Association for Befriending Young Servants.

(*j*) Friendless boys placed in situations by the Guardians are looked after, irrespective of locality, by a society of which myself and another member of our staff are the hon. secretaries.

(*k*) A fete is also organised by the Sunday school teachers and held in the grounds of the school yearly, the whole of the profits going to defray Sunday school expenses and to provide an excursion fund for the children.

There is no doubt whatever that the introduction of a Sunday school to such institutions has been beneficial in the highest degree, and if statistics in connection with competitive work give some indications, as I think they do, of the interest which the children themselves take in the work, we are not without convincing proofs to strengthen this contention.

For the past five years the Forest Gate District School has supplied one-fourth of the total candidates entering for the Sunday School Union Scripture Examination in the South Essex Auxiliary which has over ninety schools affiliated.

Although the standard of education required by the Local Government Board for poor law children is far below that fixed by the Education Department for Board and Voluntary Schools, yet these children have, in each yearly competition, shown a decidedly superior knowledge of the subject set for examination as compared with the average candidate possessing the advantages of higher education and home training.

It should be understood that the entries from schools of this description are practically limited to the "Junior" and "Lower Middle" divisions, as the children are sent to situations by the time they reach the necessary age for competing in the higher divisions,

and indeed many of the "Lower Middle" division children are but "half-timers" at school.

In 1898 this school secured the following award in the local competition, the percentages of success being slightly below that obtained in the previous year:—

8 Prizes,
59 First-class Certificates,
88 Second-class Certificates.

In the Norwood and Penge Auxiliary, children from the Elder Road School, which is the property of the Lambeth Guardians, and into which a Sunday school was introduced some three years ago, were entered for the same examination and obtained in the local competition:—

8 Prizes,
37 First-class Certificates,
97 Second-class Certificates.

I question whether there are two other Sunday schools of similar size in England which can show equally satisfactory results.

In a recent choir competition, open to all Sunday schools affiliated with the Sunday School Union in London, a choir of boys from the Forest Gate District School took second prize, and was very highly commended by Dr. MacNaught, the adjudicator. The average age of the choir taking first place was from four to five years older than that of these boys, and its members had an extensive prize-winning experience in addition.

These figures, I think, ought to be sufficiently suggestive to point out a direction in which may be found a profitable sphere of operation for the really earnest Sunday school worker, who I trust is thirsting for new fields to conquer.

According to the testimony of Government inspectors, the managers of Poor Law Schools, Industrial Schools, and Reformatories all over the country have found themselves comparatively powerless in their efforts to keep in touch with any considerable proportion of the children brought up under their care, after they have been discharged from their schools. Where intelligent Sunday school teachers have been permitted to enter such institutions, they have largely supplied this missing link, and have been of great service to many entirely friendless young people, who, I am sorry to say, are not infrequently taken mean advantage of by unprincipled people, into whose employment, or under whose authority they may happen to be brought by stress of circumstances.

For the guidance of friends who may seek to extend this particular branch of work to any institution in their own district, I give here copies of two papers used by us in connection with a scheme we started for looking after friendless boys connected with our own school.

(*Form to be filled in by visitors.*)

FOREST GATE DISTRICT SCHOOL.

SOCIETY FOR THE CARE OF BOYS AFTER LEAVING SCHOOL.

Hon. Secretaries: A. W. WEBSTER AND A. J. NEVILLE.

Name and Address.	Name, Address, and Occupation of Employer.	Age and Date of leaving School.	Length of time in Forest Gate School.

Present age_____

Length of service _____

How many places the boy has had _____

Bedroom accommodation _____

Sunday occupation _____

Habits of saving _____

Attendance at classes _____

Future prospects of boy _____

Enquiry as to disposition and attention to duties _____

General remarks _____

Visitor's Name _____

Address _____

This Form should be returned before the end of March, June, September or December, addressed to the Hon. Secretaries, Society for the Care of Boys, Forest Gate District School, Forest Gate, London, E.

SUGGESTIONS TO VISITORS.

For some time the Managers of Forest Gate District School have been desirous of more effectually supervising and aiding the Boys who have been brought up under their charge, after leaving the school. As no society or organisation for such work existed, a band of voluntary workers, who for some years have conducted a Sunday school in the

institution, have undertaken to attempt the oversight of this class of children, and to submit periodical reports of results to the Managers of the school.

We, therefore, earnestly solicit the kind aid of friends who will undertake to visit the boys placed in their respective localities. For the guidance of such, we append a few points it is desirable to observe in such work.

The employer of each boy has undertaken to admit a visitor.

The visitor should put himself in communication with the employer first, and then see the boy alone.

After the first visit, it may be better to drop in without notice.

Although reports are only required quarterly, it is desirable that visitors should embrace additional opportunities of meeting the boys under their care.

Some may be able occasionally to invite them to their houses.

The importance of an early introduction to suitable friends and associations cannot be over-estimated. Probably visitors might find local Y.M.C.A.'s, Bible Classes, or other societies of good moral and spiritual tone suitable as starting points for finding desirable friends.

The visitor will, doubtless, find that he needs tact, patience, and perseverance to perform his somewhat delicate and important duties satisfactorily. There may be a suspicion on the part of some employers that the visit is inquisitorial; and, on the other hand, some of the boys may show too ready a tendency to complain. In any cases of difficulty both sides should be impartially heard, being ready to give both the employer and boy credit for the best intentions, yet remembering that while employers have their rights, they have also their duties, and *vice versâ*.

The Hon. Secretaries of this Society are known to the boys as their former Sunday school teachers, and as the boys are more likely to be approachable through this connection than by other means, visitors will know how to use this information.

The Metropolitan Association for Befriending Young Servants, which I have previously named, has for the past twenty years cared for friendless girls discharged to situations in London from these schools, and it has been our privilege to act as local honorary secretary and provide visitors from our staff of Sunday school teachers, not only to look after girls sent to service from the school in which we labour, but also to take an interest in those brought up in similar schools elsewhere, who may engage themselves to situations in our locality.

If such work as I have described has already been found so useful and necessary, and has already been successfully established in connection with a few institutions, surely there must be many more in which the managers, if properly approached, would readily welcome similar assistance.

May I commend this work to the attention of local Sunday School Unions, and in doing so let me assure them that the energy spent in

this direction will be found to stimulate every department of Sunday school work in their neighbourhood.

A Sunday school started under the auspices of a local Sunday School Union, in a public institution, will almost necessarily have to be managed on undenominational lines, and experience has shown that a school organised and, in a sense, controlled by the committee of a local union, can be made a centre of usefulness for the surrounding district.

It will be apparent that such an arrangement gives the committee an opportunity of concentrating the combined wisdom of many experienced workers upon the administration of one school, and thus in time it will enable them to create a "Model School" in their district.

The sphere in which the Forest Gate School has proved of most service to other schools in the locality is that of teacher training. Being undenominational, it is free from the danger of proselytising, and officers of schools belonging to various denominations are thus more ready to encourage their young people to come for a course of training, especially as they have an assurance of their return at the end of their term of instruction.

The plan followed is this—

In the autumn of each year we get together a number of young Christians desirous of being trained in the theory and practice of Sunday school teaching.

We put them at first in our infant department for about six months. This class is in charge of an experienced teacher who opens the school in the usual devotional way, and then gives six or seven little ones as a class, to each of the young people who is expected to teach them for ten or twelve minutes, after which the children are again massed in the gallery, and the lesson is taught by the experienced teacher, watched by the students. During part of this period of their training, the young people are taken into another room as soon as their practical teaching is done, when lectures of twenty minutes' duration are given on the theory of teaching; the 'Sunday School Teachers' Manual' is used as a text-book, and this we supplement with special lectures on various aspects of eye-teaching, including blackboard, picture, and object lessons.

On the completion of this course we divide our students into two groups of five or six each, and put them into two rooms, where children one or two stages older than the infants are placed. In one of these rooms we have an experienced worker who watches over matters, and who fills any gap and rectifies any hitch or slip, but whose chief work is to keep the young people up to taking their turn at all departments of the work.

Into the second room we send five or six of our brightest students who equally share the responsibilities of managing the whole of the work without supervision, except a look in from myself as superintendent.

One teacher in each of these rooms fills in replies to the following questions, and hands them to me monthly :—

Date	Who conducted opening Exercises?	Who led Class in reading of Scriptures?	Who gave closing Address?	Was Blackboard, Picture, or Objects used?	Who conducted closing Exercises?

By this means I am kept fully informed of the progress of our students.

The time occupied in each section of the work in these rooms is about as follows :—

	Minutes.
Opening exercises including reading of Scriptures	15 to 20
Teaching in classes	20
Address on the lesson to all the scholars	15
Closing exercises	5 to 10

Every young teacher is by this means induced to acquire power and confidence in the performance of other duties besides merely teaching a class. As a rule they take their turns, although some are more nervous than others. One conducts opening exercises, all engage in class teaching, a second gives the address, and a third closes, the duties being reversed on the next Sunday when the same three take charge of the room.

Although all do not turn out equally capable, the great majority of those trained on this plan can certainly take an intelligent lead in almost any section of Sunday school work.

Of course this plan can be modified or extended as circumstances permit: but I am convinced that if we are to have good teachers in the future, we must begin to train them at the senior scholar stage, and also mix practice and theory as much as possible.

We introduced the teaching of the theory on Sunday because of the difficulty of getting all the students together on a week evening.

For the sake of the children brought up in public institutions, and for the general advancement of the Master's Kingdom, through the instrumentality of the Sunday school, I plead for your sympathy and help in extending this work.

P.S.—As arranged at one of the sessions of the Convention, I am now adding to this paper a short description of a Teachers' Dedication Service, which I introduced to Forest Gate Congregational Church in 1897.

After securing the hearty approval of the pastor and deacons to the proposal, it was unanimously agreed at a church meeting that all Sunday school teachers connected with the Church should be publicly set apart for their work either at a special service or at the usual monthly Church meeting.

A special service was arranged to initiate this new departure, and over eighty teachers presented themselves for ordination.

The pastor and the superintendents of two out of the three schools interested shared the conduct of the service, and a copy of the following covenant was presented for signature to each of the teachers.

THE TEACHER'S COVENANT.

(1) I PROMISE to be in my place punctually every Sabbath at the time appointed unless prevented by sickness, or some other cause so urgent that it would in like manner keep me from important worldly business.

(2) I PROMISE in every such case of enforced absence that I will use my utmost diligence to secure a suitable substitute, to whom I will give full details as to the character of the class and the nature of the duties to be performed.

(3) I PROMISE to study carefully beforehand the lesson set for teaching, and to have the subject in my mind during the week with a view to the laying hold of, and laying up for use, anything I may meet with in my reading or experience, likely to illustrate or enforce the lesson of the approaching Sabbath.

(4) I PROMISE to be diligent in informing myself about the books in the library, so that I can guide my scholars in selecting such books as will interest and profit them, also in becoming acquainted with other good books and tracts, so that I may be prepared as occasion may arise, to lead their minds into right channels of thought.

(5) I PROMISE whenever a scholar is absent from the class on two successive Sabbaths, that I will visit that scholar before the succeeding Sabbath, unless prevented by sickness or by some other hindrance so grave that it would, under like circumstances, keep me from attending to important worldly interests.

(6) I PROMISE to visit statedly all my scholars, that I may become acquainted with their families, their occupations, and modes of living and thinking, their temptations, their difficulties, and the various means of reaching their hearts and consciences

(7) I PROMISE if any of my scholars or their parents do not attend any place of worship, that I will make the case known to the pastor and superintendent, and that I will use continued efforts to induce such children and their parents to go to church regularly.

(8) I PROMISE that every day, in my hour of secret prayer, I will remember by name each one of my scholars, seeking for their conversion if they are still out of Christ, and for their sanctification and growth in grace, if they are already converted.

(9) I PROMISE that I will seek an early opportunity of praying with each scholar privately, in some convenient place that may be found, with a view to decision for Christ, or building up the spiritual life, and this I will continue to do periodically as long as I am a teacher, confidently believing that if I plant and water the seed, God will give the increase.

(Signed)

Teacher in School.

Date .

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR AND THE SUNDAY SCHOOL.

By the REV. W. KNIGHT CHAPLIN.

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WHEN working on right lines the Christian Endeavour Society is the greatest ally the Sunday school has ever had. The two organisations have much in common, and labour together side by side in the most promising sphere it is possible for Christian workers to occupy. The one supplements the work of the other. Rivalry between them is impossible, and jealousy out of the question. Ever since God gave Adam a helpmeet, the agencies of righteousness have gone forth into the world two by two for mutual aid and comfort. Moses and Aaron, Deborah and Barak, Joshua and Caleb, Elijah and Elisha are well-known Old Testament instances. Christ sent forth His disciples two by two. Paul in prison is not alone, Silas is there with him. Luther has his Melancthon, John Wesley his brother Charles. There are deacons and deaconesses. The Young Men's Christian Association and the Young Women's Christian Association are sister and brother. The missionary who teaches must be accompanied by the missionary who translates, and the missionary who heals.

The Christian Endeavour Society rejoices in its immense constituency numbering over three millions, but all these first belonged to the Sunday school. The Young People's Society of Christian Endeavour may be, as Dr. Clarke describes it, a "half-way house to the Church," but the Sunday school has been, and is, and rejoices in being, the foundation of the house.

There are more Sunday school teachers in the Christian Endeavour Society than there are in any three or four other Church organisations put together. Both movements are inter-denominational and inter-

national. Anything that develops spiritual earnestness among the young helps the Sunday school, and this the Endeavour Society is doing quietly, faithfully, and with remarkable success.

It is frequently observed that the chief difference between the two movements is that the Sunday school studies, and the Young People's Society practises. To a considerable extent this is, perhaps, true. In the first the young people are moved upon; in the second, they move themselves and others. Someone has said that "in the Sunday school the Word of God is central, and prayer to God is subordinate. In the Young People's Society of Christian Endeavour this condition is reversed." But before quite endorsing this it is necessary to add that the Endeavour Society is also strongly Biblical. A member of a Christian Endeavour Society is pledged to daily reading of the Bible, and no agency has ever been more fruitful in advancing Bible study among the young than the Christian Endeavour prayer-meeting—with the single exception of the Sunday school itself.

A striking feature of Christian Endeavour Bible study is that there is no teacher. It is doubly profitable because it is so largely self-prompted. The Sunday school teacher has not achieved his truest success until he has made his scholars think for themselves. In this attempt to inspire original thinking on Biblical themes, the Sunday school finds its most useful ally in the Young People's Society of Christian Endeavour.

It has come to be clearly understood that Christian Endeavour has its distinctive field midway between the Sunday school and the Church. It is "*the golden link*." Its peculiar function is to intercept young men and women when they begin to think that they have outgrown the Sunday school; to lead them into the Church, and to fit them to be active, enthusiastic and worthy Church members in adult years and throughout life. In discharging this function the Young People's Society of Christian Endeavour is chiefly a training school. Its work is to train the young rather than to teach them, or at any rate to make whatever teaching it does subordinate and subservient to training. It sets every member at work, and never lets him leave off. Exercise of power, enlistment of talent, the fire and energy of youth, the voice of song, the cheerful smile, the hand-grasp, the pleasant greeting, the word spoken, the prayer offered, the contagion of youthful enthusiasm, in fact every good thing of which the young people are capable, permeated and filled with the Spirit of God; all this is brought into ardent, victorious service, "for Christ and the Church."

In Great Britain the Sunday school did more than any other institution could have done to foster and develop the Endeavour Society in its earlier days. The child is now helping the parent, or, in other words, the Young People's Society of Christian Endeavour is paying back in effective service some part of the debt which it owes to the Sunday school. One of the many committees organised in most Christian Endeavour societies is the "Sunday School Committee."

The duties of this Committee are defined in the Model Constitution in these words:—

"It shall be the duty of this committee to bring into the Sunday school those who do not attend elsewhere, and to co-operate with the superintendent and officers of the school, in any way which they may suggest for the benefit of the Sunday school."

I may, perhaps, be permitted to indicate some of the ways in which these committees and the societies generally are helping the schools.

In many places the assistance takes the form of getting new scholars. Recruiting squads are formed, and prove very useful adjuncts. The recruiting squad for each week consists of the members of a certain class, appointed by the Sunday school committee, who make it their special endeavour to bring in new scholars during the week. The superintendent makes public announcement of the result of the work of each squad, and after all the classes have had their turn, the Young People's Society of Christian Endeavour Sunday School Committee entertains the class that has brought in the most scholars. Some committees obtain the names and addresses of children who may be secured as new scholars by distributing to the classes blank papers neatly folded, with spaces in which the scholars may write the names of children whom they know, and who attend no Sunday school. Each paper contains the name of the member of the committee to whom it is to be returned when filled in. Occasionally the Sunday School Committee carries out a thorough canvass of the Church and community, seeking for new scholars. As preparation for this canvass, the chairman of the committee generally calls upon the pastor and school superintendent, and goes over the list of Church members with them, learning what families do not attend the Sunday school. Upon some of these the pastor probably advises that calls should be made, and in the majority of cases these calls prove fruitful of good results. With regard to those who are not members of any Church, the committee makes a very bold canvass, dividing the town into districts, and assigning each district to two members of the committee. If, instead of a town, the committee is dealing with a large city, or that portion of it which is tributary to the Church, the services of other members of the society are called into requisition, and calls are made at each house.

Help is given to the Sunday school by the Young People's Society of Christian Endeavour in shepherding absentee scholars, care being always taken to avoid trenching in any way upon the province of the teachers. Most Sunday school teachers are more than happy to have the assistance of the Endeavourers in this work. When scholars are sick, the members of the Christian Endeavour Sunday School Committee often write them pleasant letters and send them little presents of fruit and flowers.

Help is frequently given in teaching. This is best done when the Endeavour Society organises a regular substitute teachers' class, consisting of those members who are able and willing to fill a gap in

an emergency. This class generally consists chiefly of the members of the Sunday school committee. One of the best teachers obtainable is placed in charge of the class, and every week the lesson for the next Sunday is carefully studied. Even where only three or four are banded together in this way, the class proves an inestimable blessing to the superintendent and to the school.

The Young People's Society of Christian Endeavour also affords help in the Sunday school on special occasions. On "Review Day," for instance, the Sunday school committee often renders valuable assistance. On one occasion of which I have heard, the committee selected twelve Endeavourers, each of whom spoke briefly before the school, reviewing in turn the lessons of the quarter.

In all these ways and many more, the Christian Endeavour Society is rendering assistance to its elder sister in the Church family, the Sunday school. Of course there is another side to all this, and much might be said upon "How the Sunday school can help the Christian Endeavour Society." Both can render incalculable service in advancing the interests of Christ's kingdom, by increasing the emphasis that is put on things spiritual and evangelistic. The teaching in both Sunday school and Christian Endeavour Society is, of course, evangelical and devotional, and interwoven with it and growing out from it should be the one great aim of winning souls for Christ. One of the most promising fields for evangelistic effort is the Sunday school, and in that field every Christian Endeavourer, like every Sunday school teacher, desires to become a home missionary, fired with apostolic zeal and fully equipped with the quickening and sustaining power of God the Holy Ghost.

FOURTH DAY.—TWELFTH SESSION.

Friday Evening.

GREAT PUBLIC MEETING IN QUEEN'S HALL.

The twelfth and concluding meeting was held in the Queen's Hall, Langham Place, on Friday evening. The following selection of music was rendered by the London Sunday School Choir, conducted by Mr. William Binns:—

Anthem—"Break forth into joy."
Hymn No. 42—"Come, let us join our cheerful songs."
Anthem—"Lift up your hearts."
Hymn No. 43—"Hark the song of Jubilee."

The Most Noble the Marquis of Northampton took the chair at seven o'clock. After the singing by choir and audience of the hymn "All people that on earth do dwell," prayer was offered by Dr. William Burt, of Rome. The Marquis of Northampton then rose amidst loud applause to deliver his address. He spoke as follows:—

Ladies and gentlemen, friends and supporters of the Sunday school movement, we are now about to commence the closing meeting of the Convention. I am not going to say "farewell," though I am certain that all those who are connected with the Sunday School Union in England wish you well, and pray that you may fare well. I am not going to bid you "good-bye," although I prefer that old English word to the "farewell," as it means "God be with you"; we pray that also. But I am going to wish you, as our French friends say, "*au revoir*," or, as our German friends say, "*auf Wiedersehen*," to our next meeting, wherever it may be, and that many of us may live to join together once more in a great and mighty convention of Sunday schools. (Cheers.)

I was glad to hear the opening prayer of Dr. Burt, for I think he struck in that prayer the note that has been sounded throughout the whole of this Convention, namely, that we had met together in order to strengthen each other with one purpose and one mind, a community of purpose that must ensure success. At our opening meeting we prayed for God's guidance and God's blessing. And again I was glad to hear what Dr. Burt said; he thanked God for the blessing He had sent. It would be want of faith on our part if we did not believe truly and firmly that God has blessed the Convention. For we know that He does answer prayers that are offered up faithfully to Him.

And not only was prayer offered up by ourselves for His blessing, but I feel certain that throughout the world thousands of teachers who have not been able to come to the Convention, and a vast number of those twenty-five million scholars who are passing through the teachers' hands, have been uniting, too, in one great chorus of prayer to God Almighty that great results might follow from this Convention. One proof of that I have just received to-night in the form of a telegram from Spezzia in Italy, which I will read to you: "May an abundant blessing come down on Sunday school work throughout the world on all its friends at Queen's Hall.—From Edward Clark and friends of the Spezzia Mission Bible Day Schools, with over 900 scholars." (Cheers.) There we have a proof positive of the prayers that have been offered up. Do we doubt that those prayers have been listened to? We cannot doubt it. For what is it we have all prayed for? The expansion of God's own work, and that we should be guided aright in order to extend that work.

We of course know, human that we are, that we want much we do not possess, both individually and collectively. We want more faith, more hope, and more love: more faith, so that we may be in reality children of God by faith in Jesus Christ; more hope, that with confident expectation we may look for the blessed and glorious appearing of the great God and our Saviour Jesus Christ; more love, for faith worketh by love—more love for our God, more love for our neighbour, so that we may set about our work unhindered, devoting every spare moment to that work, and not wasting time in criticising and finding fault with others who perhaps may not agree with us, but who are doing their work in their own way. (Cheers.)

With more faith, more hope, and more love what could not be done in this great world? You remember what Paul wrote to the Thessalonians: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." That is the kind of faith we require, that will spread abroad "in every place"—none omitted. And it is all the more important at the present moment when we see great Christian nations stretching their borders farther and farther throughout the world. We see the United States taking the immensely responsible step of moving outside the limits of their own great country into a sphere far distant. Wherever the American flag may be Christianity will go too; the Sunday school must follow the American flag. (Loud cheers.) Then, too, Germany is moving out: we have no jealousy of our German friends and brothers, and we hope that wherever the German flag may be there also will the Sunday school be found. Russia too is a Christian country, although we here perhaps may not agree with her form of Christianity, and we hope and pray that the time is not far distant when those who wield authority in Russia will allow the Bible to be preached free and unfettered throughout the length and breath of that vast empire. (Cheers.)

And we ourselves—have we done everything we ought to have done? Let me take, for example, Egypt, where we went for a short time, and are likely to remain, it would seem, for ever. (Laughter.) In Egypt there is some good work being done by American missions—I have seen not a little of it myself—a fine, educational and, to a certain extent, spiritual work. Ah, there is a country where more missions ought to be, and, above all, more Sunday schools, so that the children may be taught that the holiest and wisest part of the household is the mother. (Cheers.) If we Sunday school supporters could bring that into the minds of future generations of Egyptians, they would be able, not perhaps immediately, but in a time not very far off, to govern their country for themselves. But so long as the present social conditions last, so long as Christianity remains outside the limits of the common life of the Egyptians, we shall find them unable to govern the country as it should be governed, and some strong nation must govern for them.

I am not wishing to say that the work has not been splendid in the past. I am not speaking in a pessimistic sense. I don't think those who know me will suspect me of pessimism. (Hear, hear.) I don't believe a Christian can be a pessimist. I realise the value of the work done, but the more we feel that the work is really God's and His alone, the more we must acknowledge the necessity of the expansion of that work, the more we must use our best endeavours that not one part of the world shall remain without Christian teaching and without Sunday schools. (Cheers.)

Now the Convention is drawing to a close. It began with highest hopes. I think it has ended in the finest way a convention could end, with absolute satisfaction with all the human arrangements, and a deep sense of the divine care that has watched over us. I feel sure the exchange of views, the able addresses, the valuable information many will have found here, will help the Sunday school movement wherever you may go. But, above all, the feeling of meeting together as fellow workers in the work of Christ must have encouraged visitors and visited alike. In the name of the Sunday School Union I bid you Godspeed, and pray that those who go to distant lands may return safely and happily; that in those distant lands you may keep an affectionate and brotherly recollection of us, and a loving memory of the meetings that have been held. And we pray that your friends and our friends may be increased, so that the word of the Lord shall sound and resound through all parts of the habitable world. (Loud cheers.)

A number of addresses were then given by representatives from various countries. The first was by the representative of Canada, the Hon. S. H. Blake, of Toronto.

Mr. Blake said: I did not know I was to be honoured with the first place as a speaker this evening. I had hoped the southern part of our continent might have been first represented, and that I might have gathered up some crumbs from my brothers' addresses. How-

ever I very gladly testify, on the part of those I am here to represent, with what infinite pleasure we met and with what great regret we separate. I desire to bear testimony to the admirable nature of every arrangement that has been made, the careful thought and the kindly consideration, and that everything that could have been done has been done by the Committee, of whom I may mention especially the names of Mr. Towers, Mr. Liddiard, and Mr. Belsey. (Cheers.) I have only this wish, that some day we may see them on the other side of the Atlantic, and endeavour to repay some of the large debt we owe to them. With such affection have we been met that we at once felt we belonged to the same family. There is no question of the loving-kindness that has been displayed by our dear brothers and sisters in this land.

Then it may be asked, my lord, as we part, what lessons have we received at this Convention? There is no doubt of the general benefit that we must always derive when we meet discussing matters that are very dear to our hearts, and the iron sharpeneth the iron; we get new thoughts, new modes, but above all a new inspiration, a new desire for going out with larger measures into a larger field. And how small do all the little political horizons look—where it is merely a junction of two or three nations—when we take no lower standpoint than the communion of the whole human race. How marvellously enlarged is that view, and I cannot help but think—the thought has been revolving in my mind for many years past—that if we have the nations of the world holding out a hand the one to the other, and wanting to link them in friendship and amity and goodwill, a very large measure of that can be legitimately traced to the humble work of the Sunday school teacher. "Retaliation" is a word that is unknown with them; it is a word that we endeavour to cast out of the dictionary of the Sunday school child. Retaliation comes from the regions below, and is not a mellifluous breath from the realms above. Do good, and kill your enemy by kindness if you please. (Cheers.) We have no alien laws, we are all brought near by the blessed Lord and Master beneath whose cross we shake hands with an undying friendship. And therefore I do not think I am speaking vain words when I say that I have honestly come to the conclusion that a full generation of teaching in our sabbath schools has done more under God's blessing than any other matter in this world to cause the holy desire to cease the employment of war and take the olive branch of peace. (Cheers.)

I am thankful also that we have had exalted as it should be the holy spirit of the living God, as in this dispensation the means of carrying on the work of God; and we have had impressed upon us that with these two means, God's word and the Holy Spirit, and in humble dependence upon them, the work is to be carried on. "Not by might, nor by power, but by My Spirit, saith the Lord."

I am glad also that there was emphasised the fact that there is no learning, that there is no organisation, that there is nothing that can

be imported into the Sunday school that is too good for this work, that we must rise to the very highest planes of intelligence and spirituality to do what God has entrusted to us.

I was much struck also by a little thought that may illustrate the work. A lad was going quickly along the street when he stumbled up against a very respectable old gentleman. The gentleman was much annoyed, and turned round and said, "Who are you?" The boy replied, "I am the stuff they make men of." (Laughter.) And God has given to us twenty-five millions who form the stuff out of which men and women are to be made within a few short years. Therefore I rejoice that we have risen at length to that idea, whether in matters of temperance or any others, that if you can take the child and mould him, you have made the man.

We have had much that was splendidly practical. We must bear it all away, and without any unreasonable or hard and fast rule, each in his own place bring into use the splendid baskets full of suggestions that have been given to us at this Convention. If there is one thought beyond all others that we must not omit to carry away with us, it is that of responsibility. Responsibility God has cast upon each one of us; we may lose health and wealth and position, but no man can ever shake from him the responsibility that God has placed upon his shoulders. Let us bear away with us nothing less than the perpetual thought of our responsibility because of the grand opportunities that God has given to us.

We bear back with us the pleasantest reminiscences of this visit, the most kindly feelings and most grateful hearts. This is a period never to be forgotten; we have been linked more closely together as co-workers with God; we have had enlightenment, we have had an outpouring of the Holy Spirit, we have had sweet communion. And I desire that our loving friends here shall ever bear in mind that we feel it was good to be here. We feel with thankfulness of heart their affectionate regard for us, and we all as one great army look to this great central point of the world and pray for their abundant success. A great painter toiling over his picture on being asked why so much time was spent over that one portrait answered, "I paint for eternity." All other work fades into insignificance before the work in which we are engaged. It is the great eternity alone that can show the measure and the value of the work. God bless this Sunday School Institute and bless everyone in connection with it; may He give them more light and power, and make them a blessing the whole wide world over, for Jesus Christ's sake. (Cheers.)

Bishop Thoburn, the next speaker, said:—

Some years ago we had a remarkable gathering of our missionaries in Indian Malaysia, including many representative native teachers. We were together five days, and had much free speaking. At the close of the meetings one Hindostani brother made a remark which, literally translated, runs: "It has done me good to come here; it has made my mind broader (or wider) than it was before." And he went

on to explain how meeting people from different countries with different ideas and tastes, he found they seemed to be all one in the great essential that had brought them together. I was reminded of that remark by the influence of this gathering upon myself. Every missionary should strive to be a broad man; I strive to keep my mind broad enough to take in not only new ideas but new responsibilities. And there come times similar to that when I began the study of astronomy in my boyhood; I almost seemed then to feel a mental expansion, a new world opening up before my mental powers. Then later on there came a time when the heart expanded, the sympathies were enlarged; it seemed more than a doubling of one's being. That expansion has been going on ever since. I found this evening that there is plenty of room to expand still, as far as I am concerned, and I have taken in the great ideas put before us as well as I could.

Let us consider some of those ideas. In the first place you have a broad place, a broad mission, in its geographical grasp. You touch all the nations where there is any Christian work going on at all, and your grasp on these distant regions is constantly widening and tightening. There is a responsibility which ought to make you persons of broader mind.

Again consider the matter numerically. Your statistics show an increase in schools, but I have looked upon our heritage as including a great many who are not called Christians. I believe that if Jesus Christ were visible amongst us, and some mother from among those called heathen brought her little ones to Him, He would receive them in a moment and acknowledge them as His own. (Cheers.) We too should acknowledge two hundred millions of little ones throughout the world as belonging to us by the right of inheritance through Jesus Christ. And we have a responsibility to seek the children every one and to seek them all the time. (Cheers.) If you are going to have that breadth of mental and spiritual and heart grasp which you ought to have, you must take in that great idea.

You must have a broad view, too, in the extent of the work that is to be done in the individual heart of the children. First of all, the spiritual life is to be created by you, under God, and then nurtured by you and developed. Every Sunday school teacher should be a personal spiritual guide to the children, and there should be no question whatever of the possibilities of grace in relation to such matters. All things are possible when you believe you have Christ as Master and the Holy Spirit as Guide.

Then you have what I may call the Christian culture of the little ones. You will give them the first bent in their studies, and you will create tastes that will be profitable for them in after life, and save them from the pernicious literature which no one at the present time seems to think it worth while to keep away from our children. There has been no time in the last hundred years when people were so careless about letting children get access to harmful literature. Not more than one newspaper in ten is fit to put into the hands of people

under twenty-one, and I do not think they ought to be in the hands of people over twenty-one.

You have a great mission to these children in relation to their homes. You teach a hymn, and by the voices of the little ones it reaches, perhaps, the hut of a mother living in the deepest poverty, and goes in as a ministering angel and a refining instrument. If there is any one thing we ought to guard with the greatest jealousy it is the home. (Cheers.) There is an assault being made by the devil and his angels upon these two things—the home and the Sabbath. Americans will understand that better than you English folk, for the laxity with regard to divorce that prevails in my native land is a thing I have always felt it my duty to denounce. But I am alluding to the home rather in its general sense. A Bengali gentleman returned to India impressed with what he had seen of the American home. An American visitor asked this man to translate for him. On coming to the word "home" the interpreter seemed embarrassed, which was the more surprising, as he had hitherto been translating with the greatest fluency and ease. "Sir," said the Bengali, "in the sense in which you use the word 'home,' there is no word in any Indian language that will express the idea." In the non-Christian world—India, Africa, the islands of the sea—the word "home" has no place in any vocabulary; they simply substitute "the house," which seems to be—according to the popular idea—more like the stable of the horse than the place of the family. The hallowed Christian word "home" will have to be introduced to all the outlying nations of the world. (Cheers.) If that is true, see that you guard it in Christian lands, and in this work which God has given you you will have His alliance.

Some ten years ago Mr. Gladstone (loud cheers)—it sometimes happens that a man's name is worth more than a speech—Mr. Gladstone made an estimate something like this: that a hundred years from the time when he was speaking or writing there would be between six and seven hundred millions of people speaking the English language. It was a striking remark, and attracted much attention at the time. Later estimates have not much changed this; no one thinks the number will be less than five hundred millions. Take any one of these estimates; yet how far off do they still appear to be in the next century. I have a son who, if he lives to be as old as I am now, will teach the youths and children who will be in places of responsibility when the threshold of the twenty-first century is reached. I impress him and he will impress the boys who will be in responsible positions when the first day of the twenty-first century dawns. It is only a hundred years away, and when you think of what has been accomplished in the past, it seems almost within our reach. My grandmother formed certain opinions politically. When my mother heard her mother talk of the politics of those times, she imbibed certain principles—or prejudices—she passed them on to me, and long before I was fourteen years of age I had adopted political

opinions that have never changed; and my two sons will, if their lives are spared, carry these opinions far into the next century. (Cheers and laughter.)

You are working upon a generation that will live beyond the next century. You should go away from this Convention remembering that there will be five or six hundred millions speaking the English language who will have adopted the type of character which the children in your classes will receive from you and will reproduce. And it is for you to say that when that twenty-first century dawns, it shall dawn upon six hundred millions who will be Christians. I say nothing of our German friends, because I only speak English, and it is upon you especially that I would urge this responsibility. These millions will be influenced by your action. You must work and influence the children under you, as those who can see beyond the fleeting years of the twentieth century the dawning of the next. (Cheers.)

THANKS FROM FOREIGN DELEGATES.

The Chairman: I call upon Mr. McCrillis to present resolutions from America, and also, I believe, from the Continental delegates.

Mr. McCrillis (Rhode Island): It was arranged that one of the Colonial delegates should present the resolutions and that I should have the honour of seconding them and presenting them for adoption.

The Rev. Aquila Lucas: Mr. President, Christian friends,—The foreign delegates desire to present this resolution as a supplement to those brought to the Convention by the resolution of the Convention this afternoon. Let me preface it by a few words. Since we entered England we have been lifted, by what my friend Mr. Jackson would call kangaroo leaps, from bound to bound by the exceedingly great kindness shown to us. We wish to make mention of the Sunday School Union at Liverpool, whose officers met more than 200 of us when we landed early on Sunday morning, and were anxious to arrange a meeting by which they could give us a hearty welcome. The long-to-be-remembered reception by the Lord Mayor and Lady Mayoress, the strong instructive meeting accorded us by the British and Foreign Bible Society, the manifold attentions of the officers of the London Sunday School Union, and crowning all this, the concerts given by the London Sunday School Choir, followed by that exquisite tea, all woven in with these meetings of spiritual strengthening, will furnish us—the foreign delegates—with hallowed memories in the years to come. We therefore offer the following resolution: "Resolved, that we, the foreign delegates desire to express our heartfelt thanks to our English fellow-workers and to assure them of our earnest prayers and willing co-operation in their efforts to lift the world to Christ." I have great pleasure in moving this resolution.

Mr. McCrillis: My Lord, as Chairman of the American delegates, I am more than happy, I am exceedingly glad, to have the privilege

of seconding this motion. I am aware, your Lordship, that it may look something like asking you to give a vote thanking yourselves, and so if you would allow me, I would like to relieve you of the nominal embarrassment by asking the delegates from the other lands when the motion is put to vote upon that question, and relieve their brethren in England from thanking themselves. I would also like to suggest it seems to me proper that one slight mistake made by my brother from the Dominion should be eliminated. I have been assured so many times that we are not foreigners. We are brethren, I have been assured, over and over again, brethren from other lands, and that some of us are children, or grandchildren of this, our parent country, the country that we love, and the country that we find loves us, and is glad to welcome us back. And so from the time we set foot upon the shore of this great Kingdom, up to the present moment, we have received courtesies, almost innumerable courtesies, that it is impossible for us to repeat. And the resolution which I am seconding, although it seems to cover so much ground, does not and cannot cover all that we would be glad to express. But we are grateful, I am sure, and we are glad if you will give us the opportunity to express our gratitude, gratitude to everyone of those mentioned, gratitude to the officers of the Convention. We are thankful and glad that you yourself, sir, recognise the obligation which position imposes, and we are glad to express our loyalty to Her most gracious Majesty the Queen of this land, whom we so greatly revere. With your permission then, I will ask all the delegates from other lands if they will rise to express their approval of the adoption of these resolutions.

The resolution having been carried with acclamation—

The CHAIRMAN said: I have no hesitation in calling upon Mr. Towers to speak to you.

OMENS OF PEACE.

Mr. TOWERS: Christian Friends,—I thank our brethren from other lands for the very full and courteous manner in which they have expressed their thanks to the friends in England who so heartily and gladly received them among them. We wish the thing could be repeated. Some of us are a little tired perhaps this week, but we could go through it all again because of the approval we have received from our dear friends from all parts of the world with whom we have been in close communion. I place before you a resolution which has been entrusted to me to move. It is as follows: "Resolved that this Convention hails with satisfaction the gathering omens of renewed peace between the American and Spanish nations, and prays that the outcome of the war may be not only the enfranchisement of peoples but the enlargement of the life-giving work of Christ and the spread of religious thought and liberty." I will not enlarge upon the terms of the resolution, but I move it with great pleasure, and I am sure that the delegates in this Christian assembly will heartily support the resolution.

The CHAIRMAN: I call upon Mr. Albert Spicer to support the resolution.

Mr. ALBERT SPICER, M.P.: My Lord Marquis and Christian friends,—My friend behind me was so busy in imploring me to second this resolution, that I have not had time yet to listen to it. (Having read it,) Sir, I am sure I can second it with the most hearty satisfaction and support. We cannot shut our eyes to the fact that this disastrous war has opened many new problems which it will be for those whom we shall influence to settle with God's help in days to come. But in looking forward to these new problems the Christian men and women of this country may feel that there are new securities for the peace of the world, and we feel England and America coming closer together. I have great pleasure in seconding the resolution.

The CHAIRMAN: I am sure there is not one of us who has not prayed that peace, an honourable peace, may come to conclude the war that has been going on, and we were thankful this morning to see that peace is, we believe, nearing us, and that very soon, probably before many days, there will be one great shout of praise and thanksgiving throughout the great world that the war has come to an end.

The resolution was carried with loud cheers.

The CHAIRMAN: I have now much pleasure in calling upon Count Bernstorff.

Count BERNSTORFF: My Lords, Ladies and Gentlemen, dear Christian Friends, and Fellow-Workers,—Will you just allow me for once to begin my address with a few words of personal recollection? I should not do so if it did not happen to be to-day the 15th July, not a great day of political events, but a day very important in my own life. It is to-day, forty-four years ago, that my father arrived with his family in London as Prussian Minister to this Court. The consequence was that forty-four years ago a house in London, 9, Carlton House Terrace, became the home of my happy childhood, and I can never remember the 15th of July without deep gratitude. And you will pardon me for remembering the years gone by, and for paying a tribute to the memory of those dear Christian friends, many of whom are no more in this world, who have given the first impulse to my own personal religion.

From what I have said at the beginning you will understand how deeply I appreciate the kind words spoken from the chair. You well understand that with these feelings that I have for your country it is quite natural that I should find in estrangement between Great Britain and Germany something entirely unnatural—a thing, according to my idea, which can never be permanent—but which should not even be for a time. We have too many things which bind us together, and especially, not only the race, but also our common Protestantism. I am well aware that some of my colleagues in the German Parliament will not quite agree with me when I call Germany a Protestant country, and perhaps there may be some Englishmen who cannot quite agree with me if I use the same word as applied to England. But nevertheless it is so.

My second recollection—that was forty-four years ago; now let me look back thirty-four years. It is a great pleasure for me to remember this evening that the son of a man who has been a great help to me in Germany is present. It was Mr. Albert Woodruff, from Brooklyn, who came to Berlin thirty-four years ago. He did not speak one word of German, but he was a man of stern purpose, and he was convinced of the blessings of Sunday schools, and he remained at Berlin, and did not leave us until he saw some Sunday schools started. It is true that without his help we might have received the Sunday schools at a later period, because of the interchange of ideas between the different countries, and they might have come by another agent. But every year later would have been a year lost. And so we are now doubly grateful when we remember the time when Mr. Woodruff came. I am very happy to think I was also led to take a part in this work from the very beginning until even now, and I have been a Sunday school teacher for thirty-four years. I have a Sunday school, I should not like to be without it. It is a precious time when the Sunday comes and I can meet the children of my class. But it is also a precious time when on the Saturday morning I meet the other teachers, and we gather together round the table with our open Bibles and we study the subject which is to be spoken about to the children on the Sunday. That is real fellowship of Christian work, the fellowship round the Bible, and those moments belong to the happiest which I can fancy. I hope, God willing, I shall remain a Sunday school teacher to the end of my life.

I consider the usefulness of the Sunday school in a threefold manner. In the first instance, the Sunday school is a blessing to the children. We are fully convinced it is not useless if we bring the children at an early age under the influence of the Bible. Of course, they may forget it again; but, on the other side, with many the influence remains. When Luther began the Reformation work in Germany, he published a book which is still at the present moment in use in Germany—a small catechism. He knew how very important it was to train the children for that work of reformation. But even now we want something else than the little book, Luther's catechism; it is the Bible.

But the Sunday school has another advantage. It not only brings the Book to the children; it brings them into contact with loving persons believing in Christ. The children in the Sunday school see there are people who dedicate their time to this work without being paid for it. They see that religion is a sufficiently strong power in these teachers to induce them to undertake this work, and therefore the Sunday school is of great value to the children. But at the same time it is of great value for those who teach in the Sunday school. It is a great thing if a man is obliged once a week—he ought to do more, but at least once a week—thoroughly to study a passage in the Scriptures.

The Sunday school is not in conflict with any other Christian agency.

One is always inclined to think one's own work the most important, and so therefore there are sometimes jealousies and rivalries between different classes of Christian work. But I cannot see how possibly the Sunday school can ever be in conflict with other Christian work. We take our teachers from Young Men's Christian Associations and from Young Women's Christian Associations. The Sunday school is a Bible society. The Bible goes to the children, and through the children into the house. The Sunday school is a tract society, because through the children also religious pamphlets go into the house; and, in fact, the Sunday school is the very germ of the Young Men's Christian Association and of the Young Women's Christian Association. I have sometimes had the pleasure to see the boys of my class going out of the Sunday school into the Young Men's Christian Association. So it ought to be.

The third benefit of the Sunday school is for the Church at large. The doctrine of the general priesthood of believers, that Protestant doctrine we have had in principle; it was, as we say in Germany, on paper. One of our German poets said that what one possesses is written in black and white. Sometimes one thinks that if a resolution is passed and written down, the principle agreed upon is all right. But that is not the case, that does not suffice. The general priesthood of believers was recognised in principle for a long time in the German Reformation. But there was no practical use made of it. Now it is quite different. And I can surely see if we are now in Germany in a time of religious revival, and we see Christian work going on that the Sunday school has a great part in it. The Sunday school is a power in the life of our national churches. The only question is, how can it be made more efficient? We are happy to have a number of teachers ready to sacrifice their time for the work, but very often the teachers are not as efficient as they ought to be, and therefore the question is, how can we get efficient teachers? Therefore this Convention is a great blessing. We are deeply grateful to meet so many men from different countries who are enthusiasts in the work. And when I go back to my own country and can tell what we have been speaking about here in this Sunday School Convention, I am sure it will be a benefit not only to me but to those to whom I go. Let me just mention that we have German Sunday School Conventions every three years. We should be particularly happy if the Sunday School Union would not only send us a delegate to the Convention to take place next April at Breslau, but if many of you will make it possible to join us on that occasion.

The Chairman: I call upon Professor Hamill, from America, to address us.

Professor Hamill: My Lord, Ladies and Gentlemen,—The speaking of a farewell word should always cause us to linger for a moment. I desire to join my voice very humbly in the very glad refrain of gratitude that has gone up in the way of resolutions and platform addresses to-night and elsewhere to the good people of the city of

London with its chief dignitaries, especially to the officers of the Sunday School Union for their great kindness to us who come across the sea. My visit will be a hurried one. Only a few days more until my ship will be sailing back over the pathway and to the land whence I came. But it has been a great joy to me to have made this my first visit to the old City of London. From childhood I have read of it. My old Christ College, Oxford, tutor talked to me much about it. My boyhood was saturated with the stories of its greatness. I have gone in dreams into its great historic buildings, and I rejoice that in the providence of God as an international Sunday school worker I am permitted to stand in this presence and express my great gratitude for this momentous event in the life of a humble Western Sunday school worker.

I like many things in our old motherland. I like your pure mellifluous speaking. I remember my old tutor, very loyal to Christ's College, used to say to me in my boyhood, "There is no dictionary like England." It has been a delight to me to hear at the very foundation source the charming speech that came to us out of

"Dan Chaucer's well of English undefiled."

That Shakespeare made great and that Addison and Macaulay have made splendid. This morning, in riding to Westminster Abbey, I was perplexed for a moment as to the use of the pure Queen's English on the part of the gentleman who was taking care of my fare on the top of the bus. I said to the man, "How near to the Abbey can you land me?" And this was his answer, "On the outside, sir." Now, Mr. Chairman, though for a moment it seemed not to be the fine English of my ancient tutor, I considered it, and I discovered, after due reflection, what is characteristic of all who have English blood, that the answer was both gracious and accurate. For sometimes cabmen in Chicago would have landed me within the burying-place. I like, too, the frank open spirit, the kindly courtesy, the soft answer which turneth away the wrath of an impetuous and sometimes ignorant American. I would be very glad to tell you one litile incident illustrative of this. The first day I landed in London I took out my memorandum book and said to my friend, Mr. McCrillis, "I am going to take account in London as Thackeray did in the southern part of my own United States; I am going to see just how far courtesy is a prevailing characteristic of our British cousin"—and so I determined to pencil down, line by line, any words of discourtesy in response to legitimate questions and every word lacking in courtesy. I will give you my score to-night after a whole week in the City of London. I have one solitary mark upon the side of discourtesy as against hundreds upon the side of courtesy.

I like the strength of character, the repose, the courage in your good English people. I saw it coming across the sea. I looked down into the hold with a great smoke rolling up on our faces and I saw 135 men as quiet as you are to-night, in a fire in a steamer at sea.

It would seem to Americans a good example, and not a woman fainted, not a man quailed in the hour of peril. I like the conservatism that I see. There are two kinds of conservatism—there is the conservatism of the lion, there is the conservatism of the eagle, who poises deliberately before he wings his flight into his native ether. I have seen his wings quiver and his eyes look upward before his mighty flight began. There is the conservatism of the lion, fitting emblems, are they not, to be joined to-night? I like the conservatism of the eagle and the lion. I think it is Chase, one of our American artists, who has a beautiful conceit, I wanted it for my own house. It is a lion couchant, king of beasts, with his great head and his flowing mane. And then there twitters impertinently upon a bough, only a few inches away from his majesty's nostrils, a little sparrow. And I can see the twinkle and humour in the lion's eye as he looks at this sparrow. You may be sure if in my short stay I venture by reason of kindred blood to pat the lion's head and put my caress on his mane, I will not twist his tail.

Then I greatly admire the deep current of religiousness that runs throughout this great empire, whose fountain source is here in this greatest of all cities. I think you would have to wait a good while in Chicago before the Lord Mayor of that city put his sanction upon the study of the Word of God in public schools. I like the deep religious feeling displayed. I like the reverence for the Sabbath. I like the church-going spirit, and most of all, my Lord, I thank God that those whom Providence hath called to the high places of earth are in such close and intimate league with the work of Christ.

Now, brethren, I have but a word more. We have a great deal to say about the union of the English and American hearts and the kinship of blood. As an American, looking out across the seas, standing in this great place among the nations, I look out upon the tablet that commemorates John Wesley, my spiritual father, and I read anew his, as it was his, boast that, "The world shall be my parish." My brother from Germany in Christ is just as closely my brother as any sturdy Britisher who sits upon this platform. There came to me and took me by the hand last night an Italian pastor labouring for the Sunday school in this great city of London. I fear sometimes that in our great outlook upon the nation of English-speaking people, we need to be reminded by your own sweet-voiced poet that—

> "If, drunk with sight of power, we loose
> Wild tongues that have not Thee in awe—
> Such boastings as the Gentiles use,
> Or lesser breeds without the Law—
> Lord God of Hosts, be with us yet,
> Lest we forget—lest we forget!"

My theme is a universal domination under the Banner of the Cross. For God hath made of one blood all the nations that do dwell on the

face of the earth. My cradle was rocked by the hand of a slave in the south, and yet it is my chiefest joy that I have lived to see the shackle stricken from the hand of the black. And to-morrow, to-morrow, if the sun of peace should again be seen as between my own loved country and Spain, I would gladly go as an evangelist of the Sunday school, and carry its gospel to my brethren in Spain.

God bless you of Japan, of far away India, of Sweden, of Germany, of Italy, of the United States, wherever Christ's blood hath been poured out for the redemption of our race. But especially, Mr. Chairman, you will let me say my last word, as I began in my beginning, referred to the dear old country which gave me father and mother. Let me say, especially to-night, as representing the United States, God bless the great and patient, and peaceful spirited man, President William McKinley, God save the Queen.

The choir sang, "The heavens are telling."

The CHAIRMAN: I will now ask the Rev. J. D. Lamont from Ireland to address you.

The Rev. J. D. LAMONT (Ireland): My Lord and Christian friends,—I have had nothing to do with this arrangement, by which an Irishman has been given the last word. I suppose those who organized this meeting did not wish to leave Ireland out, inasmuch as we have been emphasing all along the importance of the Home Department.

I need not say, as an Irishman, that I heartily join in all that has been said in recognition of the kindness of our London friends. It is no new thing to me to have experienced London hospitality, and anyone who has had anything to do with the Sunday School Union knows that what we have experienced during the past few days, is only characteristic of them all the year round. I was told yesterday, being an Irishman, that I would be expected to make an impromptu speech to-night. An Irishman always likes about twenty-four hours' notice of an impromptu address, and I was somewhat embarrassed by the notice. I think I should have got on better without it.

However, I shall have very happy recollections of this great World's Sunday School Convention. I must not forget to say that I am here to-night as a delegate from the National Council of Christian Endeavour. There is no antagonism between the Christian Endeavour Society and the Sunday school. The Christian Endeavour movement is, we think, the complement of the Sunday school, and we think that we are in a position to furnish the school with better equipped teachers than they have had perhaps in the past. At any rate, anything that we can do along these lines we shall do, and we shall be very happy to do it.

I suppose that at this late hour you will not want any more statistics. The statistics about Ireland were given by an Englishman, Mr. Belsey, the other evening. You will take them as given, I am happy to say, not only from the Church of which I am a member, but for all the Evangelical churches of Ireland. We are having great prosperity in our Sunday-school work. We have a most difficult work to do; but I

think a more earnest and faithful band of Sunday school teachers could not be found anywhere.

I think that one of the results of this great Convention will be that the Church will appreciate more than she has done the importance of Sunday school teaching. I hardly know any class of Christian workers who are more undervalued than Sunday school teachers. The Church has never properly appreciated the efforts of this class of agents. They are the pioneers of the Church. The Sunday-school teachers are the right-arm of the Church. We who preach the Gospel are constantly appealing to the knowledge that our congregations possess of certain Scriptures, and we have become familiar with these Scriptures, but in our Sunday schools everything has to be learned. Another thing I have learned is that Sunday school teachers are not Theologians. I am glad to know that. I shall be more hopeful about the orthodoxy of our Protestantism. For you know that all the trouble comes in through the laity, as I have heard them say. And I hope we shall go away from this Convention, having learned that teachers are not preachers. I wish that some of the preachers were better teachers, and I wish that some of the teachers were less preachers. I think that about an ounce of preacher to a pound of teacher is a very good mixture.

Now, we have learned also, I think, in this great Convention that we must, as sowers of the seed, sow selected seed. The man who thinks in Sunday school work that anything will do will never do anything—never. We must give our very best to this work. And I hope—I make sure, indeed—that, as a result of the magnificent papers and speeches we have listened to, that those of us who teach will do more than ever we have done to give the children the very best that we can get.

Then I think that, as the result of the Convention, our work will be more skilfully done. There are some men who have not been, as our American friends say, raised on a farm. They imagine that any man can sow. You Londoners try it. Any man cannot cast seed into the earth properly. The hand must keep step with the foot. Sowing needs great care, and you will want great skill in your work of instructing the young.

The value of adaptation has been emphasised during the Conference. The late Mr. Spurgeon said on one occasion that there were certain preachers who acted as if the Lord had not said, "Feed My lambs," but "Feed My giraffes," because they put the food so high up that the lambs could not get near it. Now I wish to say to you Sunday-school teachers on both sides of the Atlantic, don't be talking to these poor little children of six or seven years of age about the genesis of Scripture, and about their environment, and all those other phrases that are so common to-day. They are very good words in their place, but keep them out of your class for the present. In the twenty-first century, I have no doubt, they will be very fitting, but wait. The work is to be skilfully done, and done very persistently and patiently,

our friends have been telling us. We are not to be too much influenced by the likelihood or unlikelihood of success. It is ours to sow, and a vulgar reckoning of the probabilities of success is beneath the true worker of Jesus Christ.

"Sow in the morn thy seed,
At eve hold not thy hand."

Thou knowest not whether it shall prosper this or that, or both alike be good. It is yours to sow. We have a great many teachers in Ireland who do not teach all the year round. Evergreens, I think our brother from America said to-day they called the schools that keep open all the year round. Well, if there is any place where we ought to raise evergreen teachers it ought to be in Ireland. But somehow or other we have not managed to do it always. There are some who cannot teach in the summer time, and some who come very irregularly.

Now you have come to this Convention; go away with the purpose that you will put your whole soul into this, the grandest work which any man or woman could do.

"Arise, fellow teacher, and resolve to go,
Wide scatter the precious grain,
Be sure the seed of word will grow,
Toil on in faith and you shall reap,
You cannot toil in vain."

The choir having sung the "Hallelujah Chorus," the hymn, "Blest be the tie that binds," was sung.

The Benediction was pronounced by the Rev. H. C. Woodruff, and the sessions of the Convention were brought to a close, the choir singing "Victoria, Our Queen," as the audience dispersed.

SATURDAY.

Excursions.

The Convention proper having terminated on Friday, many of the delegates still in London availed themselves of the special arrangements made for their relaxation on Saturday. These consisted of excursions to places of interest in town and out, and a garden-party. The excursions were on foot, driving, and by train. Mr. James S. Crowther had charge of the walking-excursion, which began as early as eight in the morning, visits being paid to St. Paul's Cathedral and the Tower, as well as the principal "lions" between those two historic landmarks. The driving-excursions, guided by Messrs. E. Norris and W. J. Purver, compassed Smithfield, the scene of Protestant martyrdom, and other places of note, of course not omitting the Thames Embankment and its gardens, where stands the statue of Robert

Raikes, of immortal memory, then traversing the West as far as the Imperial Institute—one of the latest accessions to London public architecture of any pretension. Westminster Abbey was next visited, and Gladstone's last resting-place; then the Houses of Parliament, Mr. Woodall and Mr. Albert Spicer, both members of the House of Commons, escorting the visitors over the Upper and Lower Chambers of the Legislature.

The Garden-Party.

Specially invited guests, to the number of nearly six hundred, were glad to quit the hot hard streets of London and to seek the cool shelter of the trees, and tread the velvet lawn in the lovely grounds thrown open to them by the hospitality of Mr. Evan Spicer, J.P., and Mrs. Spicer, of Belair, Dulwich. Mr. Evan Spicer's beautiful home is one of the most hospitable places in London, and the numerous garden-parties which are held there every summer are mostly gatherings of Christian workers who have been brought together by the large-hearted sympathy and hospitality of Mr. Spicer and his wife. On Saturday last that hospitality was characteristically extended to the foreign delegates of the World's Convention, and from three o'clock to six o'clock on Saturday afternoon the beautiful grounds of Belair presented an animated scene. There is no place where one can fraternise so easily as at a garden-party, and it is safe to say that there were more introductions and happy intercourse among the delegates on Saturday afternoon than at any other meeting during Convention week. Abundant refreshments in the shape of ices, tea and coffee, strawberries and cream, were dispensed by a staff of servants, and music from the Blue Hungarian Band gave a touch of gaiety to an entertainment that was an uninterrupted pleasure. The plaintive melodies, sung by a contingent of the famous Jubilee Singers, formed a novel feature of the entertainment. Mr. Evan Spicer and his charming wife made the most considerate and affable of hosts, and spared themselves no exertion and trouble to make their guests feel thoroughly at home. No more satisfactory conclusion could have been given to an altogether notable week.

APPENDIX.

LIST OF DELEGATES

TO THE

WORLD'S THIRD SUNDAY SCHOOL CONVENTION.

GREAT BRITAIN AND IRELAND.

Ackland, Mr. T. G.	S. S. U. Council.	
Adams, Mr. E.	Sheffield S. S. U.	
Adams, Mr. Geo. F.	Chester	,,
Adams, Mrs.	,,	,,
Adams, Mr. G. R.	S. S. U. Council.	
Adcock, Mr.	Thame S. S. U.	
Adcock, Mrs.	,,	,,
Adeney, Rev. Professor.	Congregational Union.	
Alcock, Mr. J. E.	Wes. Meth. S. S. U.	
Alderton, Miss	Norwich	,,
Aldous, Mr. C. D.	Norwood and Penge Aux.	,,
Allison, Mr. A. M.	Twickenham	,,
Angus, Mr. A.	Battersea Aux.	,,
Anstey, Rev. W. B.	Witham	,,
Anstiss, Mr. T.	Thame	,,
Archer, Rev. W.	Maidstone	,,
Armitage, Miss J.	Huddersfield	,,
Ashmead, Mr. F. D.	S. S. U. Council and Bristol	,,
Ashmead, Mrs. F. D.	Bristol	,,
Ashworth, Mr. E.	Barnsley	,,
Atterton, Mr.	Haverhill	,,
Attrill, Mr. John	West London Aux.	,,
Austen-Barratt, Mr. J.	S. S. U. Council.	
Austin, Rev. J. F.	North Sussex S. S. U.	

*** Aux. S. S. U. indicates Auxiliary of the Sunday School Union, London.

Avery, Mr. J. ..... S. S. U. Council.
Bailey, Mr. C., F.I.S. ..... Manchester S. S. U.
Bailey, Mr. J. ..... Wes. Meth. ,,
Bailey, Mr. S. C. ..... S. S. U. Council.
Baines, Mr. W. W., J.P. ..... Baptist Union.
Bales, Mr. ..... North-West London Aux. S. S. U.
Ball, Mr. H. ..... Kettering ,,
Balmer, Mr. J. E. ..... S. S. U. Council and Manchester ,,
Bancroft, Miss. ..... ,, ,,
Barham, Mr. A. ..... S. S. U. Council, Barnsley S. S. U. and Yorkshire Assocn. of S. S. U.'s.
Barnaby, Sir N. ..... South-East London Aux. S. S. U.
Barnard, Mr. J. ..... S. S. U. Council.
Barnes, Mr. A. T. ..... South Essex Aux. S. S. U.
Barrat, Mr. J. ..... East London Aux. ,,
Barrett, Rev. E. R. ..... Y. P. S. C. E. and Liverpool ,,
Barrow, Rev. D. ..... Portsmouth ,,
Bartlett, Mr. D. J. ..... Isle of Wight ,,
Bartlett, Mr. Wm., junr. ..... Cotswold ,,
Bates, Mr. A. ..... S. S. U. Council and East London Aux. ,,
Bates, Mr. F. ..... Northampton ,,
Bates, Mrs. F. ..... ,, ,,
Batho, Mr. F. ..... West London Aux. ,,
Baxter, Mr. A. E. ..... Harrogate ,,
Baxter, Rev. B. ..... Sudbury ,,
Baynes, Mr. A. H. ..... Baptist Miss. Society.
Beach, Mr. E. T. ..... South-West London Aux. S. S. U.
Beale, Mr. F. W. ..... S. S. U. Council.
Beaven, Mr. W. ..... Cradley Heath S. S. U.
Beck, Mr. O. ..... South-East London Aux. ,,
Bedwell, Miss L. ..... Colchester ,,
Belcher, Mr. John ..... Swindon ,,
Bellatti, Mr. ..... Norwood and Penge Aux. ,,
Belsey, Mr. F. F., J.P. ..... Chairman, S. S. U. Council.
Belson, Mr. W. F. ..... Northampton S. S. U.
Benham, Mr. T. ..... S. S. U. Council.
Benham, Mrs. ..... North-London Aux. S. S. U.
Bennett, Miss E. J. ..... Bristol ,,
Bennett, Rev. G. ..... Prim. Meth. ,,
Benson, Mr. J. ..... Sheffield ,,
Bernstorff, Count ..... S. S. U. (Vice-President)
Berrill, Mr. A. E. ..... Northampton ,,
Beynon, Mr. Geo. ..... Isle of Sheppey S. S. U.
Binns, Mr. W. ..... S. S. U. Council.
Bird, Rev. W. R. ..... Prim. Meth. S. S. U.
Blackburn, Miss D. Agnes ..... Heckmondwike ,,
Blackwell, Miss E. W. ..... Northampton ,,
Blandford, Rev. T. ..... Margate ,,

Blant, Mr. A. ..... Burton-on-Trent S. S. U.
Blant, Mrs. Ellen ..... „ „
Bolton, Miss M. A. ..... North London Aux. „
Booer, Mr. W. J. ..... South-East London Aux. „
Booth, Rev. S. H., D.D. ..... Baptist Union.
Bortram, Mrs. ..... South Essex Aux. S. S. U.
Bowhill, Mr. E. E. ..... East London Aux. „
Bowman, Miss A. D. ..... South-East London Aux. „
Bowtell, Mr. A. E., jun. ..... Haverhill „
Boycott, Mrs. ..... Barnsley „
Boyd, Mr. J. A. ..... S. S. U. Council.
Boyd, Mrs. ..... North London Aux. S. S. U.
Brailsford, Mr. ..... Nottingham „
Brailsford, Mrs. ..... „ „
Branch, Mr. W. ..... West London Aux. „
Brandon, Mr. C. ..... Islington Aux. S. S. U.
Bray, Mr. E. J. ..... Tottenham and Edmonton Aux. „
Briant, Mr. Dutton ..... Brighton „
Bromley, Miss C. M. H. ..... Haverhill „
Brown, Mr. T. ..... Leicestershire „
Brown, Mr. W. ..... Birmingham „
Brown, Mrs. W. ..... „ „
Browning, Mr. G. ..... Ilford and District „
Bryer, Mr. Charles ..... Thame „
Buchanan, Mr. D. ..... Paisley „
Buchanan, Mrs. ..... „ „
Burgess, Mr. H. T. ..... South-West London Aux. „
Burt, Mr. C. ..... S. S. U. Council.
Burt, Mr. Thos. ..... Guildford S. S. U.
Bush, Mr. ..... North-East London Aux. „
Bush, Mrs. A. ..... East London Aux. „
Buttfield, Mr. J. J. ..... S. S. U. Council.
Callender, Mr. H. ..... „ „
Cameron, Mrs. ..... Clapham Aux. S. S. U.
Carlisle, Mr. D. ..... Wes. Meth. „
Carrett, Mr. T. A. ..... Ipswich „
Carruthers, Mr. A. G. ..... Bedford „
Carruthers, Mr. G. ..... S. S. U. Council.
Carryer, Miss F. ..... Leicestershire „
Carter, Mr. Geo. ..... North-East London Aux. S. S. U.
Carver, Mr. W. H. ..... Ipswich „
Castle, Mr. J. ..... S. S. U. Council.
Champness, Miss J. ..... Rochester and Chatham S. S. U.
Chaplin, Rev. W. Knight ..... Sec., Y. P. S. C. E.
Chapman, Mr. G. B. ..... S. S. U. Council.
Chappell, Miss Myra ..... Barnsley S. S. U.
Child, Mr. A. W. ..... Islington Aux. „
Childs, Mrs. ..... South-East London Aux. „

Chippendale, Mr. R. ..... Lancashire Association of S. S. U.'s.
Chisholm, Miss F. E. ..... South-West London Aux. ,,
Clamp, Rev. T. ..... Prim. Meth. ,,
Clark, Miss ..... Lincoln ,,
Clark, Mr. D. ..... Reading ,,
Clark, Mr. J. Walker ..... Halifax ,,
Clark, Mr. W. ..... Eythorne ,,
Clark, Mr. W. J. ..... ,, ,,
Clarke, Miss ..... Tottenham and Edmonton Aux. ,,
Clarke, Miss A. ..... ,, ,, ,,
Clarke, Mr. C. Goddard, L.C.C. ..... S. S. U. Council.
Clarke, Mr. John ..... S. S. U. Council and Norwich S. S. U.
Clatworthy, Mr. W. ..... Bermondsey Aux. ,,
Clements, Mr. F. ..... S. S. U. Council.
Clibbett, Mr. Wm. ..... Bristol S. S. U.
Clifford, Rev. J., M.A., D.D. ..... S. S. Union (Vice-President) and National Council of Evangelical Free Churches
Clifford, Mr. H. ..... Oxford S. S. U.
Coates, Mr. H. W. ..... Henley and District ,,
Cole, Mr. H. ..... South-East London Aux. ,,
Collard, Mr. ..... West London Aux. ,,
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Reid, Miss J. J. ..... „ „
Rendell, Rev. A. C. G. ..... West Northamptonshire „
Reynolds, Mr. E. B. ..... Friends' First Day School Convention.
Rhodes, Rev. F. ..... Huddersfield „
Ribbons, Mr. D. ..... Lambeth Aux. „

Richards, Mr. M. W. ..... S. S. U. Council.
Richards, Rev. W. H. ..... Colonial Missionary Society.
Richardson, Mr. T. R. ..... Congregational Union.
Richardson, Mr. T. R. ..... Woolwich Aux. S. S. U.
Rickett, Mr. W. R. ..... S. S. U. (Vice-President), and Baptist Missionary Society.
Riley, Mr. J. ..... Nottingham S. S. U.
Roberts, Mr. S. ..... Doncaster „
Robertson, Mr. Joseph ..... Ragged School Union.
Robinson, Mr. J. ..... South-East London Aux. S. S. U.
Robinson, Mr. W. T. ..... S. S. U. Council.
Rogers, Rev. Dr. ..... Congregational Union.
Rood, Mr. S. J. ..... S. S. U. Council.
Rook, Mr. W. N. ..... Band of Hope Union.
Rose, Mr. J. ..... Sunderland S. S. U.
Rose, Mrs. J. ..... „ „
Ross, Rev. A. ..... Stockton S. S. U.
Rothery, Mr. W. ..... S. S. U. Council.
Rowe, Mr. T. ..... „ „
Rowe, Mr. W. E. ..... North-East London Aux. S. S. U.
Rowell, Mr. W. ..... Rochdale „
Rowland, Rev. Alfred ..... Congregational Union.
Russell, Mr. F. ..... West London Aux. S. S. U.
Russell, Mr. W. T. ..... S. S. U. Council.
Russitt, Mr. H. de ..... South-East London Aux. S. S. U.
Rutherford, Mr. J. ..... Birmingham „
Sadd, Mr. J. P. ..... Witham „
Sage, Mr. ..... Bristol „
Salter, Mr. J. E. ..... Oxford „
Sanders, Miss ..... West London Aux. „
Sanders, Mr. W. ..... Tottenham and Edmonton Aux. „
Saunders, Mr. ..... Wandsworth Aux. „
Saunders, Mr. J. E. ..... S. S. U. Council.
Saunders, Mr. J. J. ..... Eastbourne S. S. U.
Sawday, Rev. G. W. ..... Wes. Missionary Society.
Sawtell, Mr. J. ..... South Essex Aux. S. S. U.
Sawyer, Mr. ..... Clapham Aux. S. S. U.
Sawyer, Mr. R. ..... Sydenham and Forest Hill „ „
Schultz, Mr. W. A. ..... South-East London Aux. „
Scott-France, Mr. W. ..... S. S. U. Council.
Scales, Mr. T. E. ..... „ „
Searle, Mr. S. C. ..... Clapham Aux. S. S. U.
Secars, Mr. ..... Bristol „
Secars, Mrs. ..... „ „
Selwood, Mrs. ..... Nottingham „
Selwyn, Mr. J. ..... South Surrey „
Sharp, Mr. ..... West London Aux. „
Sharp, Mr. Joseph ..... Armley and Wortley „

Sharp, Rev. John.....British and Foreign Bible Society.
Shaw, Mr. ..... Nottingham S. S. U.
Shaw, Mrs. ..... „ „
Shaw, Mr. Read .....Middlesbrough „
Shears, Miss ..... Wandsworth Aux. „
Shears, Mr. H.....South-West London „ „
Sheen, Rev. Danzy ..... Prim. Meth. „
Shepheard, Mr. A. J. ..... Congregational Union.
Shillington, Mr. D. F. ..... Wes. Meth. S. S. U.
Shipway, Mr. G.....S. S. U. Council and Birmingham „
Shipway, Mrs. G..... „ „
Shore, Mr. E. .....Rochdale „
Shorey, Mr. J. F. ..... Ragged School Union.
Shrimpton, Mr. A. R. ..... Thame S. S. U.
Shutter, Mr. T. O. ..... Battersea Aux. „
Sihlati, Rev. S. P.....Colonial Miss. Society.
Simman, Mr. J.....Witham S. S. U.
Sizer, Mr. ..... Ipswich „
Sizer, Rev. R. .....Hull and District „
Skelbeck, Mr. ..... Wes. Meth. „
Skelton, Mr. S.....Sheffield „
Slater, Miss Elizabeth.....Wellingboro' „
Smeeton, Mr.....Leicestershire „
Smeeton, Mrs. ..... Islington Aux. „
Smeeton, Mr. R. H. .....S. S. U. Council.
Smith, Mr. A. ..... Glasgow S. S. U.
Smith, Mr. C. R. ..... Birmingham „
Smith, Mr. D. F. .....S. S. U. Council.
Smith, Mr. E. T. ..... Clapham Aux. S. S. U.
Smith, Mr. F. E. .....S. S. U. Council and Lincoln „
Smith, Mrs. F. E..... „ „
Smith, Mr. H. ..... Birmingham „
Smith, Mr. H.....Moravian Society.
Smith, Mr. W. Hind.....Y. M. C. A.
Smith, Mrs.....South-East London Aux. S. S. U.
Smith, Mrs. W. L. .....West Herts „
Smith, Rev. J. ..... Prim. Meth. „
Smith, Rev. John ..... President—Prim. Meth. Miss. Society.
Snowdon, Mr. T. G.....S. S. U. Council.
Somerville, Mr. J.....Lambeth Aux. S. S. U.
Sortwell, Mr. R. ..... West London Aux. „
Soul, Mr. A. B.....Islington „ „
Souster, Mr. W. J. .....Northampton „
Southee, Mr. ..... East London Aux. „
Spencer, Mr. C. J.....Western Kent „
Spicer, Mr. G. ..... British and Foreign Bible Society.
Spink, Mr. J.....West London Aux. S. S. U.
Spray, Miss ..... Lewes and District „

Spurgeon, Rev. J. A., D.D. ..... Baptist Union.
Squires, Mrs. ..... Derby S. S. U.
Stacey, Miss F. ..... Bristol „
Stanesby, Mr. H. J. .....South-West London Aux. „
Stanley, Mr. G. ..... Eythorne „
Starr, Mr. E. H. ..... Wigan „
Stephens, Mr. S. .....East London Aux. „
Stokes, Mr. F. S. ..... Beult „
Stone, Mr. Richard ..... Ragged School Union.
Stoneley, Rev. Thos. ..... Methodist New Connexion.
Story, Mr. K. .....Sunderland S. S. U.
Stuart, Mr. R. L. .....Bermondsey Aux. S. S. U.
Sully, Mr. G. B. ..... S. S. U. Council.
Surtees, Mr. H. M. .....Derby S. S. U.
Sweeper, Mr. J. .....Prim. Meth. „
Swift, Mr. J. ..... Nottingham „
Tait, Mr. D. .....Glasgow „
Talbot, Miss E. .....Portsmouth „
Talbot, Mr. G. W. .....Reading „
Tapps, Mr. .....North-East London Aux. „
Tate, Mr. J. H. ..... Huddersfield „
Tate, Mrs. J. H. ..... „ „
Taylor, Miss .....Kettering „
Taylor, Mr. Fred. ..... Sec., Friends' First Day School Convention.
Taylor, Mr. T. .....S. S. U. Council.
Taylor, Mr. W. T. ..... „ „
Teasdale, Mr. J. ..... Carlisle S. S. U.
Tetley, Rev. J. P. ..... Taunton „
Thomas, Mr. E. ..... Yorkshire Association of S. S. U.'s
Thomas, Mr. J. .....South Bucks and Maidenhead S. S. U.
Thomas, Mr. John .....Band of Hope Union.
Thompson, Mr. J. H. .....Newbury S. S. U.
Thompson, Mr. T. C., J.P. ..... Northampton „
Thompson, Mrs. ..... North-West London Aux. „
Thomson, Mr. P. .....Glasgow „
Tillett, Mr. J. .....Hon. Sec. „
Timpson, Miss ..... Birkenhead „
Tooke, Mr. H. O. .....East Suffolk „
Toone, Mr. S. ..... S. S. U. Council.
Towers, Mr. E. ..... „ „
Townsend, Mr. J. .....Barnsley, S. S. U.
Townsend, Mr. Thos. ..... „ „
Townsend, W. G. ..... Lancashire Association of S. S. U.'s
Toynbee, Mr. W. N. ..... Islington Aux. S. S. U.
Tucker, Mr. R. .....S. S. U. Council.
Tuley, Mr. J. ..... „ „
Turnbull, Mr. E. ..... „ „
Turner, Mr. G. C. .....Leicestershire S. S. U.

Twaittes, Miss ..... Islington Aux. S. S. U.
Unwin, Mr. E. ..... Congregational Union.
Unwin, Mr. F. D. ..... Haverhill S. S. U.
Uttley, Mr. S. ..... Sheffield „
Vatita, Mr. F. A. ..... West London Aux. „
Veal, Mr. R. G. ..... Battersea Aux. „
Vernon, Mr. J. J. ..... S. S. U. Council.
Vincent, Mr. Samuel ..... Plymouth S. S. U.
Vincent, Rev. S. ..... President, Baptist Union.
Waite, Mr. W. L. ..... West London Aux. S. S. U.
Wakeley, Mr. Chas. ..... Sec., Band of Hope Union.
Wakelin, Mr. J. R. ..... West London Aux. S. S. U.
Wallis, Mr. J. ..... Royston District „
Wallis, Mr. T. ..... Leicestershire „
Waller, Mr. ..... Woolwich Aux. „
Walter, Mr. ..... „ „ „
Walter, Mr. T. ..... South Essex Aux. „
Walton, Mr. J. J. ..... Hull and District „
Warlters, Mr. ..... Southend „
Warmington, Mr. F. W. ..... S. S. U. Council.
Warner, Mr. A. W. ..... Ipswich S. S. U.
Warner, Mr. E. W. ..... South-West London Aux. „
Warren, Mr. H. C. ..... Ipswich S. S. U.
Wartyer, Rev. Alfred ..... Wes. Meth. „
Waters, Mr. C. ..... S. S. U. Council.
Waters, Mr. S. A. ..... Wandsworth Aux. S. S. U.
Watkins, Miss ..... North-West London Aux. „
Watkinson, Mr. A. E. ..... Grimsby „
Watkinson, Mr. T. R. ..... Prim. Meth. „
Watson, Mr. A. ..... Sheffield „
Watson, Mr. J. G. ..... Newcastle-on-Tyne „
Watson, Mr. S. ..... S. S. U. Council.
Watson, Mrs. W. ..... Glasgow „
Watt, Rev. J. G. ..... British and Foreign Bible Society.
Webb, Mr. C. S. ..... Clapham Aux. S. S. U.
Webster, Mr. A. W. ..... S. S. U. Council.
Webster, Mrs. ..... Harrogate S. S. U.
Weeks, Mr. J. ..... West London Aux. „
Welch, Mr. C. ..... Bristol „
Wells, Mr. I. ..... Brighton „
Wells, Mr. R. ..... South Essex Aux. „
Welton, Mr. W. ..... Romford „
Wenyon, Rev. Dr. ..... Lambeth Aux. „
Whaley, Mr. J. W. ..... Lancashire Association of S. S. U.'s
Wheatley, Mr. ..... Lewes and District S. S. U.
Whitby, Mr. J. ..... Lambeth Aux. „
White, Miss Clara A. ..... Harrogate „
White, Mr. Geo., J.P. ..... Norwich „

Whitty, Mr. A. J. ..... Bridgwater S. S. U.
Whitworth, Mr. J. ..... Harrogate „
Wildblood, Mr. W. ..... S. S. U. Council.
Wilde, Mr. J. T. ..... Sheffield S. S. U.
Wilkins, Mr. John ..... West London Aux. „
Wilkins, Mr. W. G. ..... London Missionary Society
Wilkerson, Mr. J. C. ..... Royston District S. S. U.
Williams, Miss A. L. ..... Guildford S. S. U.
Williams, Miss J. ..... Isle of Sheppey „
Williams, Mr. J. H. ..... Friends' First Day School Convention.
Williams, Rev. C. ..... Baptist Union.
Williams, Sir George ..... Vice-President S. S. U
Wilson, Mr. A. ..... East London Aux. „
Wilson, Mr. T. ..... S. S. U. Council and Exeter S. S. Union
Wilson, Mr. N. ..... Middlesbrough „
Wilson, Mr. W. ..... Nottingham „
Wilson, Mr. W. B. ..... Birmingham „
Winfield, Mr. H. ..... Nottingham „
Wirel, Mr. G. H. ..... Hull and District „
Witchell, Mrs. ..... South-East London Aux. „
Witchell, Mr. E. J. ..... S. S. U. Council.
Wood, Mr. Fredk. ..... Birkenhead S. S. U.
Wood, Mr. Henry ..... Chairman, Ragged School Union
Wood, Mr. J. R. ..... Wes. Meth. S. S. U.
Wood, Mr. P. F. ..... „ „ „
Wood, Rev. J. R. ..... Baptist Union.
Woodall, Mr. W., M.P. ..... Burslem S. S. U.
Worsford, Mr. H. ..... Wandsworth Aux. „
Wright, Mr. D. W. ..... Maidstone „
Wright, Mr. H. L. ..... Liverpool „
Wright, Mr. J. W. ..... S. S. U. Council.
Wright, Rev. Dr. ..... British and Foreign Bible Society.
Young, Miss. ..... North London Aux. S. S. U.

UNITED STATES.

ARIZONA.

Defty, Mrs. W. E. ..... Phœnis.

CALIFORNIA.

Whittington, Mrs. J. W. .....

COLORADO.

Waddington, Miss J. E. ..... Denver.

CONNECTICUT.

Fellows, Mr. I. D. H. ..... Waurrigan.
Gardner, Rev. G. H. ..... Deep River.
McArthur, Mr. George ..... Danbury.
Sargent, Rev. F. D. ..... Putnam.

DISTRICT COLUMBIA.

Bristow, Mr. P. H. ..... Washington
Shallenberger, Major W. S. ..... „

FLORIDA.

Groves, Mr. H. C. ..... Ocala.
Groves, Mrs. ..... „
Owen, Mrs. C. E. ..... Micanopy
Owen, Miss Lydia ..... „
Shaw, Rev. Wm. ..... Ocala.
Williams, Mr. F. H. ..... Killarney.

GEORGIA.

Maxwell, Rev. L. B. ..... Savannah.

ILLINOIS.

Bayliss, Rev. C. T. ..... Chicago.
Bragg, Miss Mary J. ..... „
Brown, Mr. R. C. ..... Farmington.
Bryner, Mrs. Mary Foster ..... Chicago.
Connell, Mr. W. G. ..... Farmington.
Foster, Mrs. C. ..... Peoria.
Hamill, Professor H. M. ..... Jacksonville.
Hamill, Mrs. ..... „
Jacobs, Mr. W. B. ..... Chicago.
Jacobs, Miss Anna ..... „
Medland, Miss Ella ..... Clinton.
Parker, Mrs. F. W. ..... Chicago.
Rundle, Mr. W. B. ..... Clinton.
Strain, Rev. H. L. .....
Warren, Mr. C. H. ..... Chicago.
Watson, Mr. C. S. ..... Clinton.
Watson, Mrs. ..... „

INDIANA.

Craig, Mr. A. D. ..... Fort Wayne.
Meigs, Mr. C. D. ..... Indianapolis.
Meigs, Mrs. ..... „
Parks, Mr. J. W. ..... Plymouth.
Parks, Mrs. ..... „
Speicher, Mr. J. B. ..... Urbana.

IOWA.

Buckley, Miss E. T. ..... Strawberry Point.

KANSAS.

Allen, Mr. L. J. ..... Colby.
Batchelor, Mr. John, J.P. .....
Bowie, Mr. D. .....
Brown, Mr. M. ..... Blue Hill.
Brown, Miss M. ..... „
Schriver, Mrs. E. V. .....
Schriver, Miss B. .....
Wills, Mr. J. E. .....

MAINE.

Hinckley, Rev. G. W. ..... E. Fairfield.
Newcombe, Rev. W. A. ..... Thormaston.

MASSACHUSETTS.

Adams, Rev. R. J. ..... Boston.
Allis, Miss F. A. ..... Norwood.
Andrews, Rev. G. W. ..... Dalton.
Bentley, Mr. C. N. ..... Chelsea.
Bigelow, Mr. E. S. ..... Lowell.
Bigelow, Mrs. ..... „
Blaikie, Miss M. E. ..... W. Medford.
Borden, Miss C. F. ..... Fall River.
Borden, Miss Ida E. ..... „
Bristol, Mr. F. L. ..... Uxbridge.
Brock, Mr. W. H. ..... Athol.
Brock, Mrs. W. H. ..... „
Brown, Mr. Edward W. ..... Boston.
Burr, Miss E. L ..... Roxbury.
Calef, Miss E. M. ..... Lowell.
Clarke, Rev. G. H. ..... Winthorp.
Clarke, Miss L. Ruth ..... „
Conant, Mr. H. S. ..... Boston.
Conant, Mrs. S. ..... „
Conant, Mr. W. E. ..... Littletown.
Conant, Mrs. W. E. ..... „
Croply, Mrs L. L. ..... Boston.
Dight, Rev. A. ..... Webster.
Estey, Mr. G. F. ..... Malden.
Ewing, Rev. E. C. ..... Danvers.
Ewing, Mrs. E. C. ..... „

Ewing, Mr. W. C.	Danvers.
Fairbanks, Rev. Francis	Royalston.
Ford, Rev. S. T.	Lowell.
Gardner, Miss Annie H.	Boston.
Hadley, Rev. W. A.	Southbridge.
Hamilton, Dr. J. W.	Boston.
Hamilton, Mrs. J. W.	„
Hamilton, Mr. Gordon B.	„
Harrison, Miss Elizabeth	North Adams.
Haynes, Mr. N. W.	Salem.
Hayward, Mr. M. C.	Boston.
Hazard, Mr. M. C., Ph.D.	Boston.
Hovey, Miss Eliz. D.	Lowell.
Humphrey, Miss H. M.	Athol.
Humphry, Miss G. E.	„
James, Miss Annie P.	Chelsea.
Jewett, Mr. A.	Boston.
Kemp, Mrs. E. A.	Danvers.
Kemp, Miss J. I.	„
Kingman, Miss Elizabeth A.	Brockton.
Landers, Rev. W. P.	Salem.
Lowry, Mrs. L. M.	Newton.
Lowry, Master Frank P.	„
McCutcheon, Mr. A. J.	Boston.
McKay, Miss Nellie F.	„
Mullins, Rev. E. Y.	Newton Centre.
Pease, Mr. F. A.	Fall River.
Pickering, Miss Annie M.	Boston.
Putman, Miss Bessie	Danvers.
Robinson, Mr. T. R.	Dedham.
Russell, Mr. T.	„
Seabury, Rev. Joseph B.	„
Shepard, Miss M. L.	Boston.
Smith, Rev. Edwin	Bedford.
Spalding, Rev. C. H.	Boston.
Stockwell, Miss N. L.	Peabody.
Stone, Mr. A. C.	Chelsea.
Tapley, Miss Isabel B.	Danvers.
Taylor, Mr. G. H.	Lowell.
Upham, Miss I. F.	Boston.
Vella, Miss Bertha F.	„
Ward, Miss F. A.	„
White, Miss Jennie P.	Danvers.
Whitney, Mr. W. F.	
Williams, Mr. A. P.	Upton.
Wood, Miss Florence A.	Boston.
Woodbridge, Rev. R. G.	Middlebrough.

MICHIGAN.

Barkworth, Mr. Thos. E.	Jackson.
Campbell, Mr. J. H.	Ypsilanti.
Campbell, Miss	„
Cass, Mr. C. L.	
Harvey, Mr. T. B.	
Jacobs, Mr. C. D.	
Reed, Mrs. J. A.	Onsted.
Stalker, Mr. D.	
Stockwell, Mr. Cyrus K.	
Trumbull, Miss Caroline	Jackson.
Warren, Mr. E. K.	Three Oaks.
Warren, Mrs. E. K.	„ „
Warren, Mr. Paul C.	„ „
Woodford, Mr. John	Boots Station.

MISSOURI.

Briggs, Rev. C. H.	Fayette.
Briggs, Mrs.	„
Carleton, Rev. T. C.	St. Louis.
Collins, Miss Bertha	Tarkio.
Gray, Rev. W. L.	Platte City.
Gibson, Mr. G. G.	St. Louis.
Johnson, Mrs. M. M.	„
Lanham, Mr. C. H.	„
Lewis, Miss L.	„
Linville, Mr. J. A.	Cowgill.
Linville, Mrs.	„
Martin, Rev. J. M. P.	Maryville.
Rowett, Mr. Chas.	Kansas City.
Rowett, Mrs.	„
Semelroth, Mr. W. J.	St. Louis.
Semelroth, Mrs.	„
Standifer, Rev. R. M.	Oxford.
Woerman, Mr. H. A.	St. Louis.
Woerman, Mrs. H. M.	„

NEW HAMPSHIRE.

Brown, Mr. Robert Marshall	Portsmouth.

NEW JERSEY.

Barnes, Mrs. J. Woodbridge	Newark.
Braker, Rev. J. S.	Scotch Plains.
Braker, Mrs.	„
Bruen, Mr. H. M.	Belvidere.

Evans, Rev. Alfred	Crawford.
Howe, Miss Agnes	Paterson.
Meyer, Mr. G. H.	Hamilton.
Shoemaker, Miss H. L.	Bridgeton.
Smith, Mr. E. D.	Elizabeth.
Smith, Mr. W. O.	„
Sulphen, Mr. A. J.	
Whitaker, Miss E. R.	Bridgeton.
Wood, Rev. Henry	Paterson.
Wood, Mrs.	„

NEW MEXICO.

Pearce, Rev. Wm.	E. Las. Vegas.
Pearce, Mrs.	„ „

NEW YORK.

Allan, Mr. Robert	New York.
Baker, Miss A. L.	Syracuse.
Bromfield, Mr. Ed. T.	New York.
Bromfield, Mr. P. B.	„
Bromfield, Mrs. P. B.	„
Bromfield, Mr. P. R.	„
Cheetham, Mr. R. M.	Williamson.
Edwards, Mr. Thos.	New York.
Lucas, Miss E.	Johnstown.
Milbury, Miss I. J.	Brooklyn.
Sharkey, Miss J.	New York.
Sharpe, Miss A. J.	Syracuse.
Southerton, Dr. W. J.	New York.
Southerton, Mrs.	„
Taintor, Mr. J. F.	Rochester.
Taintor, Mrs.	„
Van Burk, Mrs. John	Johnstown.

NORTH CAROLINA.

Jones, Mr. J. R.	North Carolina.

OHIO.

Alcorn, Miss Jennie	Ravenna.
Bateman, Miss Nellie E.	Cleveland.
Byland, Mr. George T.	Hillsboro'.
Lewis, Mr. E. S.	Cleveland.
Martin, Rev. O. L.	Kenton.
Mitchell, Miss John	Cleveland.
Mitchell, Mrs. John	„
Peverance, Mr. J.	„
Robertson, Mr. John, M.D.	Cincinnati

OREGON.

Whiteman, Mrs. G. H. ..... Oregon.

PENNSYLVANIA.

Bindley, Mr. John ..... Pittsburgh.
Bitting, Miss Carrie A. ..... Philadelphia.
Black, Mr. Israel P. ..... „
Black, Mrs. ..... „
Githens, Mr. B. .....
Heim, Mr. J. C. J. ..... Pittsburgh.
Landis, Mr. D. M. ..... Perkasie.
Landis, Mrs. ..... „
Leach, Mr. T. S. ..... Philadelphia.
Sample, Rev. J. Logan ..... Rural Valley.
Schetky, Miss M. E. ..... Philadelphia.
Young, Rev. Samuel ..... Pittsburgh.

RHODE ISLAND.

Aldrich, Miss Mary A. ..... Providence.
Cottrill, Mrs. C. M. ..... Newport.
Hammett, Mr. C. E., jun. ..... „
McCrillis, Mr. A. B. ..... Providence.
McCrillis, Mrs. ..... „
Miller, Mr. J. A. ..... Bristol.
Seabury, Mr. T. M. ..... Newport.
Watjen, Rev. H. W. ..... Warren.
Watjen, Mrs. ..... „
Williams, Miss Florence A. ..... Providence.
Wilson, Mr. W. B. ..... „

SOUTH DAKOTA.

McCauley, Mr. A. C. ..... Bridgewater.

TENNESSEE.

Bachmann, Mr. G. O. ..... Nashville.
Hain, Mr. H. J. ..... Memphis.
Manning, Professor P. H. ..... Nashville
Mason, Mr. Alfred D. ..... Memphis.
Mason, Miss Elizabeth ..... „
Pepper, Mr. J. R. ..... „
Pepper, Mrs. ..... „
Pepper, Miss Martha ..... „
Pepper, Master S. McD. ..... „
Stanley, Dr. R. S. ..... „

TEXAS.

Baker, Rev. J. B.	Fort Worth.

VIRGINIA.

Sampson, Mrs. J. R.	Charlottesville.

WISCONSIN.

Atherton, Mrs. J.	
Buffington, Hon. B. A.	Madison.
Buffington, Mrs.	„
Cheney, Mr. R. L.	Janesville.
Eaton, Mr. Horner	Madison.
Eaton, Mrs.	„
Edmunds, Mr. James	Beaver Dam.
Griffiths, Mr. Thos. P.	
Hall, Mr. W.	
Hall, Mr. F. W.	
Hall, Mrs. F. W.	
Kidder, Mr. G. T.	Menesha.
Mathew, Rev. S. S.	
Morrison, Miss Kittie	Milwaukie.
Payne, Mr. Chas. A.	Berlin.
Perry, Mr. W. E.	
Pupihofer, Miss Sophie	Milwaukie.
Richardson, Rev. H. L.	„
Richardson, Mrs.	
Symons, Rev. E. J.	
Walbridge, Mr. J. S., D.D.	Berlin.

Mr. Wallace Dunbar, Mr. T. B. Broughton, and Mr. P. A. Wheatley were also delegates from the United States.

BRITISH COLONIES AND DEPENDENCIES.

CANADA.

Baldwin, Mr. H.	Ontario.
Baldwin, Mrs. H.	„
Blake, Hon. S. H., Q.C.	Toronto.
Fiske, Rev. D.	New Brunswick.
Garvin, Mrs. J. W.	Peterboro', Ontario.
Gates, Mrs. G. O.	St. John, N.B.

Goldsmith, Mr. John	Alberton.
Goucher, Rev. W. C.	New Brunswick.
Henderson, Mr. W. G.	Ontario.
Henderson, Mrs. W. G.	„
Hord, Mr. Isaac	„
Hord, Mrs. Isaac	„
Hubly, Rev. A. M.	Sussex, New Brunswick.
Kirby, Mr. W. J.	Charlottetown.
Kirby, Mrs. W. J.	„
Lavell, Rev. I. R.	
Lavell, Mrs. I. R.	
Lucas, Rev. Aquila	New Brunswick.
Moodie, Mr. Thos.	Montreal, Quebec.
Moodie, Mrs. Thos.	„
Munro, Miss Jessie A.	Ontario.
Potts, Rev. Dr. John	„
Potts, Miss	„
Robinson, Mr. Edgar M.	New Brunswick.
Score, Mr. R. J.	Toronto.
Thomson, Miss M.	Manitoba.
Tovell, Mr. J.	Ontario.
Wall, Mr. G. S.	New Brunswick.
Warner, Miss Gertrude	Manitoba.
Watson, Mr. Thomas	Ontario.
White, Mr. Charles	New Brunswick.
White, Mrs. Charles	„
Winn, Major J.	Nova Scotia.
Wright, Rev. T. H.	Montreal, Quebec.
Wright, Mrs. T. H.	„

NEWFOUNDLAND.

Allison, Miss E.	
Angel, Mr. J. E.	
Ayre, Mr. C. F.	
Courtnay, Mr. Hy.	
Joyce, Mrs. Geo.	

INDIA.

Fowler, Miss A. P.	
Goldsmith, Rev. H. D.	
Jewson, Rev. A.	
Laidlew, Mr. R.	
Lovain, Mr. J. H.	
Savidge, Mr. F. W.	
Souza, Rev. C. W. De	
Summers, Rev. E. S.	

Thoburn, Bishop .....
Ward, Mrs.....
White, Dr. W. W.....
Williams, Miss E.....

AUSTRALASIA.

Edder, Mr. R. F. ..... Otago, N. Z.
Hutchinson, Mr. Henry ..... Victoria.
Jackson, Mr. A. ..... „
Ogilvie, Mr. T. G. ..... „
Stocks, Mr. ..... „
Stocks, Mrs. ..... „
Stocks, Miss E. M. ..... „
Stocks, Miss J. ..... „

SOUTH AFRICA.

Richards, Rev. W. H. ..... Kimberley.

CONTINENT OF EUROPE.

AUSTRIA.

Langenau, Baroness .....
Victor, Mr. Johannes (Budapest) .....

BELGIUM.

Brocher, Pastor.....
Moll, Pastor .....

FRANCE.

Dégremont, Pastor .....
Dégremont, Madame .....
Greig, M. .....
Greig, Madame .....
Lelièvre, M. .....

GERMANY.

Bernstorff, Count .....
Fetzer, Pastor J. G. .....
Lehmann, Pastor J. G. .....
Lehmann, Mrs. J. G. .....
Peters, Pastor Claus .....
Ronken, Teacher .....
Ziehl, Pastor .....

HOLLAND.

Von Peursum, Pastor Schuller .....
Vermeer, Pastor .....

ITALY.

Burt, Rev. W., D.D. .....
Giddens, Rev. George H. .....
Liddiard, Mr. J. E., F.R.G.S. .....
Notarbartolo, Rev. Vincenzo .....

NORWAY.

Barman, Pastor Gustave .....
Habvorsen, Rev. E. .....
Jörgensen, Pastor .....
Myrland, Pastor E. L. .....

SWEDEN.

Carlson, Mr. W. .....
Carlson, Mrs. W. .....
Linden, Mr. J. .....
Palm, Mr. A. .....
Truvé, Pastor T. .....

SWITZERLAND (FRENCH).

Bieler, Mons. Charles .....
Edwards, Mr. .....

HAWAII.

Waterhouse, Mrs. E. .....

JAPAN.

Ikehara, Mr. T. C. .....

Sunday School Statistics of all Nations.

World's Third Sunday School Convention, July 11th to 16th, 1898.

—	Sunday Schools.	Teachers.	Scholars.	Total Membership.
EUROPE.				
England and Wales ..	43,632	613,036	6,843,072	7,456,108
Scotland	6,338	63,939	713,360	772,299
Ireland	3,620	27,980	319,316	347,296
Austria, including Bohemia	208	533	7,340	7,873
Belgium	83	403	4,616	5,019
Bulgaria	35	140	1,576	1,716
Denmark	819	4,275	71,371	75,646
Finland	7,611	12,928	165,140	178,068
France	1,475	3,876	61,200	65,076
Germany	7,131	39,872	814,175	854,047
Greece	4	7	180	187
Holland	1,900	4,962	168,110	173,072
Italy	336	1,482	15,787	17,269
Norway	749	3,311	65,311	68,622
Portugal	18	70	1,419	1,489
Russia	83	785	15,679	16,464
Spain	48	220	4,275	4,495
Sweden	5,360	18,144	252,247	270,391
Switzerland	1,762	7,490	122,567	130,057
Turkey in Europe ..	30	170	1,420	1,590
ASIA.				
India, including Ceylon	5,578	13,937	247,472	261,409
Persia	107	440	4,876	5,316
Siam	16	64	809	873
China	105	1,053	5,264	6,317
Japan	150	390	7,019	7,409
Turkey in Asia	516	4,250	25,833	30,083
AFRICA	4,246	8,455	161,394	169,849
NORTH AMERICA.				
United States	132,697	1,394,630	10,893,523	12,288,153
Canada	8,986	75,064	582,070	657,134
Newfoundland and Labrador	375	2,363	23,856	26,219
West Indies	2,306	10,769	111,335	122,104
Central America and Mexico	550	1,300	15,000	16,300
SOUTH AMERICA	350	3,000	150,000	153,000
OCEANIA.				
Australasia	7,458	54,670	595,031	649,701
Fiji Islands	1,474	2,700	42,909	45,609
Hawaiian Islands ..	230	1,413	15,840	17,253
Other Islands	210	800	10,000	10,800
World	246,658	2,378,921	22,540,392	24,919,313

RESOLUTIONS ADOPTED DURING THE MEETINGS OF THE CONVENTION.

Nomination Committee.

Resolved—That there be a nominating Committee, consisting of the following gentlemen:—

For the U.S.A. . . .	Mr. C. D. Meigs.
	Mr. E. K. Warren.
	Mr. Chas. N. Bentley.
For Canada	Rev. Aquila Lucas.
For Australasia . . .	Mr. Archibald Jackson.
For Europe	Mr. Augustus Palm.
	Mr. Edward Towers.
	Mr. T. J. Cox.
	Mr. J. Tillett.
	Mr. E. W. Gover.

On their Report, the officers of the World's Sunday School Convention were elected. (*See* Commencement of Report.)

Message to Mr. B. F. Jacobs.

Resolved, that the following message be cabled to our absent Ex-President, Mr. B. F. Jacobs, of Chicago:—"Much missed. Convention gratefully remembers past splendid services."

The Spanish-American War.

Resolved—"That this Convention hails with satisfaction the gathering omens of renewed peace between the American and Spanish nations, and prays that the outcome of the war may be not only the enfranchisement of peoples, but the enlargement of the life-giving Word of God and the spread of religious thought and liberty."

The Home Department.

Resolved—"That this Convention, convinced of the immense value of the Home Department, as a most important auxiliary of Sunday

school work and a most practical Evangelistic agency, commends the development of this idea to all Sunday school workers."

A rider to this resolution was accepted, adding words embracing the consideration of house-to-house work in this country in connection with the Free Church Council.

Sunday School Missionaries.

Having had under consideration the following resolution passed by the Missionary Conference at Calcutta:—

"That the Calcutta Missionary Conference heartily approve of the efforts of the Indian Sunday School Union in urging the needs of a second Sunday school missionary to be associated with Mr. Burges in his great and promising work, and of largely increased funds for the production of vernacular literature for Sunday school pupils and teachers in India, and that the Secretary be requested to send a fraternal letter in the name of the Conference to the Convention, pressing these two things on the favourable consideration of the Convention."

We recommend its reference to the India Committee of the Sunday School Union and the adoption by the Convention of the following resolution:—

"That this Convention joyfully congratulates the International Executive upon the appointment of Mr. Ikehara as Sunday School Field Secretary for Japan, and earnestly hopes that further aid in this same direction may be found for India and China.

Thanks to Speakers.

Resolved—"That the best thanks of this Convention are due, and are hereby given to all those who, as Chairmen, Speakers, or Contributors of Papers, have secured the success and usefulness of this assembly; and that thanks be specially accorded to the Pastor and Deacons of the City Temple, for the accommodation so kindly provided, and to the Choir and its conductors, whose services have lent such brightness and joy to its proceedings."

The Press.

Also, "That the best thanks of this Convention be given to those organs of the British and American press which have furnished their readers with reports of its proceedings and favourable notices of its aims and methods." In connection with this resolution the service of the *International Evangel* and Mr. and Mrs. Semelroth were specially mentioned.

Future Meetings of the Convention.

Resolved—"That the Executive Committee be requested to consider whether it is not desirable that the Sessions of the World's Sunday School Convention be held at intervals of six years instead of five as at present, so that they may coincide with the term of office of the International Sunday School Lesson Committee, and that they may meet with the International Sunday School Convention, which meets at intervals of three years."

Also, that the Executive Committee is hereby authorised to make such arrangements as may be necessary for alternate joint Sessions of the World's Sunday School Convention and the International Sunday School Convention, if in their opinion a change in the intervals between the meetings of the Convention is desirable.

A Sunday School Tour of the World.

Resolved—"That the World's Executive Committee is hereby requested to appoint a Committee, to consist of one member from each of the following named countries: England, Scotland, Germany, Canada and the United States, and with Mr. B. F. Jacobs as Chairman, to consider and plan for a tour of the world by several representative men, in the interest of the Sunday school cause."

Foreign Delegates Thanks to English Workers.

Rev. Aquila Lucas: The foreign delegates desire to present a resolution as a supplement to the resolutions by the Committee. Since we entered England we have been borne on from day to day by waves of kindness. We would make mention of the Sunday School Union at Liverpool, whose officers met us at the landing, and arranged a meeting of welcome; the long-to-be-remembered reception by the Lord and Lady Mayoress; the strong instructive meeting accorded us by the British and Foreign Bible Society; the manifold, every hour attention of the officers and members of the London Sunday School Union; and crowning all, the concerts given by the London Sunday School Choir, followed by that exquisite tea; all these things woven in with these meetings of spiritual strengthening, will furnish us with hallowed memories in the years to come.

We therefore offer the following resolution:—

Resolved—"That we, the foreign delegates, desire to express our heartfelt thanks to our English fellow-workers, and to assure them of our earnest prayers and willing co-operation in their efforts to lift this world to Christ."

LETTERS OF GREETING.

This communication arrived too late to be submitted to the Convention.

THE NORTH LONDON PRESBYTERY TO THE WORLD'S SUNDAY SCHOOL CONVENTION.

"The Presbytery of London North sends fraternal greetings to the members of the World's Sunday School Convention now assembled in the City Temple. We heartily join in the welcome extended to the brethren from abroad; and it is our prayer that the great Head of the Church may abundantly bless the deliberations of the Convention; make it an occasion for exhibiting and promoting the unity of the Church; and guide it to such decisions as will lead more and more to the ingathering to the fold of Christ of the children and youth, and the coming of the kingdom of God all over the world. Attested by Alex. Jeffrey, Presbytery Clerk."

THE NON-PARTISAN NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION OF THE UNITED STATES OF AMERICA, TO THE WORLD'S SUNDAY SCHOOL CONVENTION.

1235 N. 13th Street,
Philadelphia, Pa., U.S.

GREETING:

DEAR BRETHREN IN CHRIST,—In view of the great power inherent in your very influential body, we respectfully request that you consider the following:—

Whilst the Church gathers the children into the Sabbath school once a week, they are daily exposed to the influence of the saloon and the diabolical instrumentalities used to entice them therein. It behoves us, therefore, to send them forth thoroughly equipped to resist the temptations that beset them on every side. That this has not been effectually done heretofore, the annals of crime fully demonstrate. Of all the inmates of our penal institutions, eighty (80) per cent. have been Sabbath school scholars of the various denominations: and seventy-five (75) per cent. of these attribute their downfall to the use of intoxicants.

We therefore earnestly request that you will recommend Gospel Temperance instruction to a defined place in your Sabbath schools, devoting to it at least fifteen (15) minutes monthly, just before the close of the session, as is done in most schools for the missionary cause.

Very respectfully submitted,
(Mrs.) H. S. ELLIS,
Sec. S. S. Tem. Work.

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